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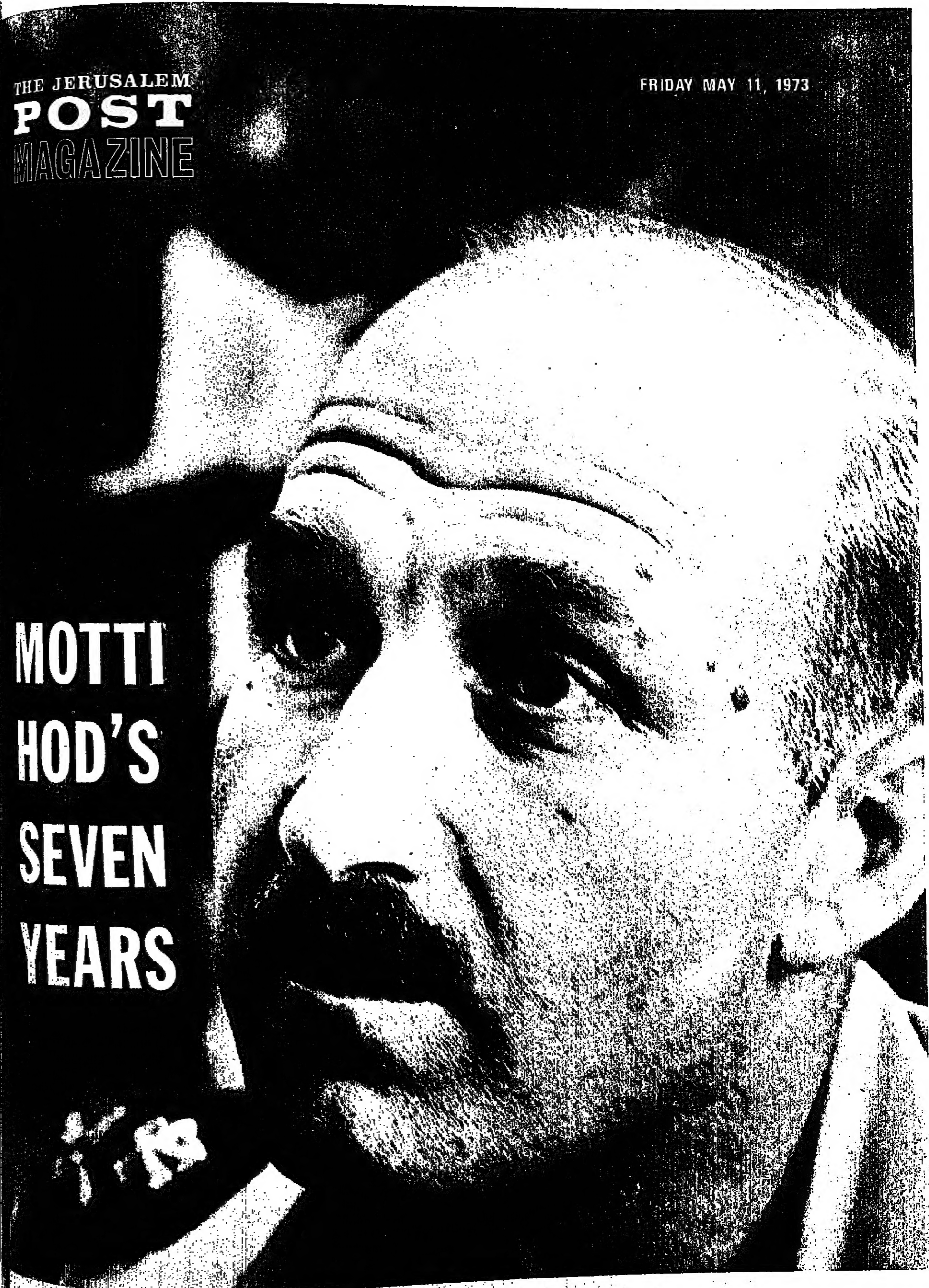


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THE JERUSALEM
POST
MAGAZINE

FRIDAY MAY 11, 1973

**MOTTI
HOD'S
SEVEN
YEARS**



The two things a man likes best



Goldstar is the second



25 YEARS HENCE

OVER the past 25 years, the Jewish people has changed the face of the Land of Israel. In the next quarter of a century it will be the land of Israel which will change the face of the Jewish people. The Arabs will fulfil their destiny in the tens of millions of square kilometres which comprise the Arab states, in the vast oil resources which lie beneath them, in their enormous reserves of land as yet unutilized, in their massive potential of natural resources. And the Jewish people's fate will be decided, predominantly in this country's 80,000 sq.km. (which may well shrink if we have real peace), in its burgeoning political institutions, in the aliyah which has not yet realized its full potential, in the developing economy, in rising standards of education obtainable by more and more young people, and in the web of relationships between the Jewish majority and the Arab minority which lies in its midst.

In its first 25 years Israel already has some remarkable statistical achievements:

- Its fuel needs (6.5 million tons a year) are almost one third those of India (22.5 million tons a year) which has close to 600 million inhabitants;
- Its merchant fleet (five million tons) is half as big as that of the U.S. (10 million tons);
- Its exports (\$2,200m. in 1973) are over 10 per cent of that of Japan (\$20,000m.);
- The Institute of Strategic Studies maintains that Israel's air force is, among Western powers, the largest in the region (in 1972 Israel had 374 planes, Turkey had 360, Italy 300, Greece 186 and the U.S. Mediterranean Fleet 200).

Qualitatively too, Israel vies with the leaders of the developed world:

- In building it holds first place with 17 new units each year per thousand population. Sweden comes next with 11 units per thousand;
- Israel is second (to Sweden) in life expectancy rates — 73 years for women, 70 for men;
- It is third in the world in book publishing with 76 books per year per thousand population;
- It is first in its ratio of doctors to population with one doctor per 420 persons, compared with the Soviet Union's one doctor per 500.

But the real miracle, in my opinion, is to be measured in other fields: in the renaissance of the Jewish people, and of the Hebrew language as the bearer of its tradition. When Mrs. Meir visited the Vatican I recalled reading that at the time of Jesus there were some 44 million people in the world (the "world" of that time was, effectively, the Roman Empire). Four million of them were Jews. In the span of 1773 years the 4 million have become over one billion (within the area of the ancient Roman Empire) while the four million have increased to only 14 million. In point of fact, until 1850 the number of Jews in the world remained virtually static — stilling testimony to the murder and persecution which the Jewish people suffered. Equally telling is the fact that the Jewish people is the only nation on earth which has fewer members today (14.2 million) than in 1940 (17.1 million). Coming as it does in the wake of such dreadful holocausts and such an extended exile, the State of Israel is nothing short of a demographic miracle. The Jewish population of this country has increased 140-fold over the past century, and four-fold within the last 25 years.

The Hebrew language — written and read by a relatively small number of people — is a language in which one can read the Bible as well

In 1998, Israel will have ten million Jews, living mainly in tall cities from Sharm e-Sheikh through Beer-sheba to the Hermon; it will not be a quiet quarter-century, but an exciting one; and a worthwhile one, if we plan thoughtfully, and implement our plans with determination, writes the Minister of Communications and Transport, SHIMON PERES

as a computer programme: it has become rejuvenated without growing old. The relation between the Jewish people and its language is a direct one — the language preserved the historical individuality of the people, and the people maintained its language as the medium of prayer in the Diaspora, and as the medium of renaissance in its Homeland.

Of course, this list would be incomplete without mentioning those two areas of life in which the Jews simply did not function, as a nation, during the long years of exile — soldiering and farming. In both these it has shown a prowess that has won the esteem of the world.

More Jews, more Hebrew

THE great hope for the next quarter-century is for aliyah and natural increase. The ingathering of the Jewish people from its various exiles and the natural increase of the Jewish community in Israel must reach proportions that will enable the state to bear the burden of self-defence and to develop its own Hebrew culture. We need a large deterrent army, and a populace large enough to sustain the defence effort. And we need a large enough Hebrew-speaking community of readers and writers, playwrights and audiences, to make the Hebrew language significant even when measured only by the number of people who use it.

Our central aim in the next quarter-century must be to increase the Jewish population of Israel at the same rate by which it has risen in the past 25 years — that is, to reach a figure of 10 million Jews.

The objective conditions necessary to achieve this aim exist: if the majority of Soviet Jewry comes to Israel, if significant sections of North and South American Jewry and of European Jewry make aliyah, and if the pace of natural increase in Israel itself is accelerated then there is no reason why we should not reach this number.

The vast majority of Soviet Jewry is by now totally disenchanted with Russian Communism, and is in fact a Jewry en route to Israel. The Soviet regime, too, has apparently passed the zenith of its brutality, and the world outside, the open, free world, is pushing the great Russian people towards liberalism and openness. The Iron Curtain is gradually dissolving, as ever more capitalist wheat pours in to satiate Communist hunger.

All the prognoses of the future rate of Soviet aliyah are the products of terrible pessimism. Russia will be opened up and the Jews will leave for the one place on earth where they can live not with hope alone but in the realization of their hopes and aspirations.

Russian Jewry, which apparently numbers some three million souls, is a Jewry which has stopped growing. The average number of children per family is very small (usually one or two) and we have seen Russian Jewry actually shrink before our eyes. According to Soviet statistics, the overall population of the U.S.S.R. increased between 1950 and 1970 by 33 per cent, while the Jewish population decreased over the same period by 5.2 per cent. I have no doubt both that these Jews will come to Israel, and that when they have settled here they will renew the process of natural increase, which is a fundamental condition of human existence.

I am certain, too, that a considerable proportion of American Jewry will make either full or partial aliyah to Israel. The chances of large American aliyah will depend on three factors:

1. The attraction of Israel;
2. Forces in American society tending to drive the Jews out. (Black hatred of the Jews and incitement against them by left- and right-wing extremist organizations);
3. New possibilities in transport whereby the journey from New York to Tel Aviv will not take much longer than that between New York and Miami. With advances in aeroplane design on the one hand and increasing urbanization on the

other the transport problems of the future will be not how to overcome distance, but how to overcome congestion.

ISRAEL society is already now embroiled in the problem of how to help large families avoid sinking into poverty and deprivation. But the real problem that we shall face in the future will be how to create conditions enabling all Israel families to be large families with many children. Paradoxically, large families are generally to be found at diametrically opposite ends of the social spectrum — among the poor and among the very rich. The really small families are usually those of the middle class. In my view, we are already in a position to enable every family in Israel to live at a satisfactory standard with four or five children. And I am convinced that our social policy during the coming 25 years will be to apportion our resources so as to encourage families to move out of the apprehensive and penny-pinching middle class into a more progressive, optimistic class, a class which invests in the most promising assets which one can have, as an individual and as a nation — one's children. If all this happens — and it can happen — then we shall be able to pass into the twenty-first century with ten million Jews in Israel.

I anticipate that during the next quarter-century Israel will become increasingly isolated from a military standpoint — and increasingly involved with other countries economically.

Israel will continue to need a strong army of its own and will have to rely almost totally on itself for its military strength. The world to which Israel belongs by virtue of its social development is gradually turning its back on wars. But the area of which Israel is geographically a part is still fraught with nationalist and social tension and upheaval — and this tension is the true cause of the warlike ambitions of the area's leaders. Much time must still pass until the Arab world settles down (and it is not the administered areas which prevent this — but the internal disintegration of society in the Arab world).

In our first 25 years we fought our wars with a purely Israel army, but with mainly European, and later American, armaments. In the next 25 years our army will, of course, remain purely Israeli, but our weapons too will become increasingly Israel-made — that is, manufactured in Israel on the basis of the most sophisticated technological advances in the outside world.

And just as the army has been our great school of statehood, so too the sophisticated military industries will become the great school and training ground for the whole of our industry and economy.

The need to maintain our military superiority will mean that Israelis will continue to have to work harder than people in Europe or America, whose defence burden is not nearly so heavy. Our sustained defence effort affects not only the results of the actual wars (which are fortunately few and far between) but the very pulse of the country itself. The pace of Israel's development has always been dictated — and will continue to be dictated — by the extent of aliyah and by the intensity of the defence effort. Israel's economic role as a purchaser and as an exporter has become, because of these two factors, far more prominent than is the case with other countries of similar size. For instance, Israel's foreign trade (some \$7,000m. in 1973) is not far short of that of India.

The European Common Market, looking to Arab oil but mindful, too, of Israel's potential, has announced its intention of creating a free trade area in the Mediterranean which will embrace a number of the Arab states as well as Israel. Our new link with Europe will oblige our industry to face up to competition on an equal footing, no longer protected by tariff walls and patriotic policies, with the products of the most developed economies in the world. Our manufacturing processes and our communications facilities (harbours, airports, ships, planes, telephones and computers) will have to match up to the best of Europe and America.

IN the modern world, politics no longer proceeds along the well-worn paths of diplomacy alone. Technology creates political realities of its own. The development of nuclear weapons was the force that led, in the final analysis, to detente between the Powers. Russia is moved to seek closer ties with America because of the resources of technology which the U.S. can offer.

I believe that the energy crisis will eventually be solved by advances in technology. It is quite likely, for example, that the Americans will discover that it is easier to "negotiate" with the raw potential of nuclear energy than to negotiate with men such as Gaddafi or Faisal to whom

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(Continued from page 3)
Providence (apparently in a wayward moment) entrusted great reserves of fuel oil.

MAJOR developments in the future of Israel's technology are already beginning to take shape.

The Minister of Development has submitted plans to the Cabinet which envisage a growth of the country's electricity network by 205 per cent — from 1440 megawatts at the end of 1972 to 3900 megawatts by mid-1981. The plans involve an expenditure of IL4,000m. — half on new power stations and half on extending the national electricity grid. By 1981, according to the experts' predictions, Israel's first nuclear power station will have become operational, and thenceforward our electricity network will gradually become nuclear-powered. This process will have two important repercussions: Israel will join the community of nations using nuclear technology, and its dependence on oil for energy will decrease.

Israel's known water resources in a non-drought year amount to some 1,700m. cu.m. (of which 10m. cu.m. is salt water). We consume some 95 per cent of this, which is, of course, far too much; and we have little in reserve for future population increases. However much rain we can call down from heaven, and however much sewage we can pump into the sea to boost our water supplies, we shall have to desalinate sea water even if it costs hundreds of millions of dollars.

Expanding seawards

When a British journalist questioned me about Israel's expansionist intentions, I was able to tell him quite candidly that we do indeed have such intentions, but towards the sea, not towards neighbouring countries. I am convinced that the sea — its cleanliness, its waters, its fish — will be a central concern of Israelis as this century draws towards its close. Even now, we are about to embark upon important desalination projects.

Israel's rapid urbanization (85 per cent of the population already lives in towns) and the rapid increase in the number of vehicles (more than 800,000 are predicted by the end of this decade) will oblige us to seek another network of transportation in addition to the roads.

The terrible congestion of vehicles on our relatively narrow urban roads (I have no doubt that the towns, too, will have to undergo a process of plastic surgery — from relatively small buildings and narrow streets to tall buildings and wide streets), and the fumes which their engines belch forth will force us to cover the country with a new network of faster, safer, cleaner and cooler electric trains.

The Cabinet recently approved the planning of an electric subway system for the Greater Tel Aviv area, which will probably cost hundreds of millions of pounds. This is merely the beginning of a train network that will cover the entire country, transporting people by day and night.

We shall also have to provide a far more comprehensive telephone network, aiming at one phone for every two citizens, and for direct dialling from any place in Israel to any place in the world. This telephone network will also serve to link computers in Israel to computers abroad, because in the future all contacts between manufacturers and customers, between banks and financial houses, between universities and research institutes, will be carried out by means of computers. Quite possibly

25 YEARS HENCE

we shall have video-telephones by the end of the century. We shall certainly all have colour television sets.

I have made a rough estimate — which I mention here just to show the dimensions of the challenge — that during the next quarter-century we shall need to invest in transport and communications the sizeable sum of IL80,000m.

In the next decade alone, the numbers in Israel's universities — some 100,000 students and 10,000 faculty members — will overtake the number of farmers. There are 85,000 of the latter at present, but they will decrease to 77,000 by the end of the decade, while agricultural production from the 4.2 million dunams of cultivated land will rise by 50 per cent.

This phenomenon will have a profound effect on the character of our towns, for a town with a university is a very different place from a town without a university, and the increasing proportion of our young people taking up university training will significantly change the structure of Israeli society. The advances made by our universities during this past decade have been truly breathtaking. In the future, we can expect their activities to extend so as to embrace hospitals, research institutes and industrial concerns within the ambit of higher education.

Academia will become the largest sector of the economy, contributing to immigrant absorption by providing openings for teachers and students from abroad.

The map of the country will be changed. Not only will towns like Beersheba and Ashdod each grow into a thriving metropolis, but many new towns will be founded from Sharm o-Sheikh to the Hermon, and from Gaza to Jerusalem. Settlement will be basically urban. Fresh air will be at a premium, no less than fertile soil.

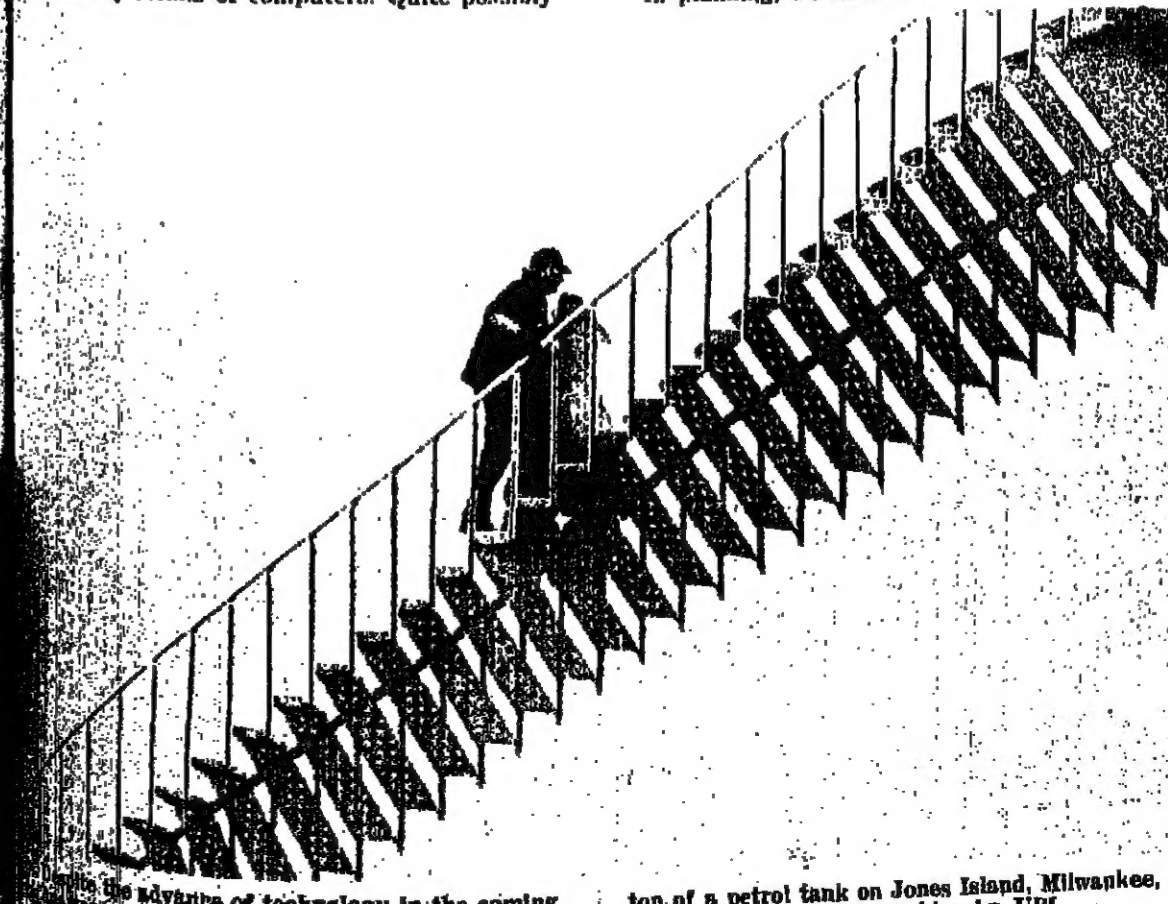
These, then, are some of the enormous challenges of the future which can inspire and fire the enthusiasm of both immigrants and old-timers — if they are presented in their true epic and dramatic light.

New scale of priorities

THESE challenges on the nation's physical horizon will bring with them human and environmental challenges. Alongside the great material ventures of the future we shall need to develop a new order of priorities — or, perhaps, sensitivities. The towns and settlements which have been built and are still to be built, the economic infrastructure which is being developed, all these will oblige us to concentrate on the importance of good maintenance.

It is probably easier to build than to maintain properly. But we shall face the danger of losing everything we have built up if we do not inculcate into our society the need to care for and maintain what we have. It starts with the man who drops his cigarette end on the street, extends through the home-owner who fails to repaint his house, and ends with the industrial plant in which dust, dirt and badly maintained machinery result in reduced output. The State of Israel, I am certain, will concern itself in the future with laws, standards and administrative procedures designed to foster disciplined maintenance, in order to protect what we have built up.

In planning, we shall have to think along broad



top of a petrol tank on Jones Island, Milwaukee, photographed in the sunshine by UPI.

lines. Haphazard, piecemeal developments will no longer suffice: we shall have to change entire systems. Two examples will explain what I mean:

In the field of shipping, containers have already wrought a revolution. This has obliged us to convert our merchant marine into a specialized fleet — from general cargo carriers to container ships, oil tankers, chemical carriers, fruit carriers and bulk carriers. But in the wake of these changes in our fleet, we must change our ports, so that they are equipped with specialized quays for oil, for containers, for fruit and so on. And after the ports, we must adapt our fleets of lorries and trains to the various specialized types of cargo. Then, the methods of loading and unloading at cargo centres will need to be overhauled, and, as a result, some of the traffic regulations will have to be revised. In other words, we shall have to plan and construct a completely new system, and not merely introduce new pieces of equipment here and there.

The same is true of book-keeping and records. There is no reason why every Government ministry, every local authority and every company should have to keep its own accounts under its own system of book-keeping. Computer techniques have already been adopted in most large concerns. All book-keeping services could be centralized in one Government-run computer complex of which all public and private bodies could avail themselves.

Of course, one of the main issues confronting us in the future will be the balance between economic development and environmental preservation. We shall have to act firmly by restricting certain types of industry to particular areas, by developing the national sewage network by reducing the amount of gas escaping from engines, by preventing the discharge of waste oils into the sea, by limiting aeroplane noise.

To achieve all this we shall have to follow the most advanced ecological methods, to invest the necessary funds, and to revamp our policies of population dispersal.

The moral challenges

IT would be difficult to end a survey of this kind without a word about two moral challenges which face Israel: labour relations and Jewish-Arab relations.

Israeli society ought to draw its inspiration from the vision of the Prophets, for the Bible is not only our political mandate but our social mandate too. Economic prosperity must be fairly apportioned between the various sectors. The fairest pattern, in my view, is to divide profits between the State, the firm and the worker. The worker should be not merely an employee of his firm, but a partner in it. I predict in this connection a new orientation of our social and economic patterns. In the final analysis, Israel should be a model of social justice, not merely of economic advancement.

Anyone who appraises Israel's future intelligently must realize that peace will come, not on the basis of "the principle of partition" (partition has only recently been elevated to the status of an ideology), but on the principle of good neighbourly relations. There are more ways than one — territorial partition — of moulding relations between nations. Another way is by partition of authority — that is the federative method. Yet another method is that of dual authority. There is no lack of federations in the world, from Canada to Switzerland, each an example of two nations living together as one State. Granted, each of these has its own complex problem, but if Israel had no more than the problems of Canada or Switzerland I would regard this as a significant advance.

There are also several examples of dual systems of overlapping sovereignty — for instance, the European Common Market and the British Commonwealth of Nations. A European nowadays is on the one hand a citizen of his country, and on the other, an economic citizen of the EEC. He can not only make, buy or sell any European car he wishes, but he can also buy or sell any piece of land anywhere in Europe. A German can buy a farm in France, and a Frenchman in Germany. The Commonwealth, too, is based on dual membership: thus an Australian citizen is also a member of the British Commonwealth.

Since I see insuperable difficulties in the partition of Eretz Israel (because of the problem of Jerusalem and because of the ethnic heterogeneity of the population in the administered areas), and since I firmly believe that we shall in time achieve friendly relations with the Arabs, I think that the solution will be not territorial but political — that is, either a federative solution or a commonwealth solution.

Personally, I prefer the former. One single state should be established in Cis-Jordan, in which every citizen, whether Arab or Jew or Druze, would have equal rights, and each people, whether majority or minority, would have the right to remain different, to speak its own language, to worship its own God, to remain linked to the rest of its people. This would be a federation with a solid Jewish majority — just as there are 17 other states in the Middle East with a solid Arab majority.

The coming 25 years will not be a period of quiet or relaxation for us. Our national renaissance will continue, the dangers surrounding us will remain numerous, and new problems will demand solution.

But the next quarter-century will be an exciting and fateful epoch. Anyone whom Providence allows to participate in it, to contribute towards moulding it, will be a truly fortunate person, a Jew who can look to his future with no less interest than to his past.

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Hod sums up

Mordechai Hod retired yesterday after seven years as O.C. Air Force, handing over to his deputy, Aluf Binyamin Peled. Aluf Hod took over command of the Air Force from Ezer Weizman the year before the Six Day War. He readied the air arm for its crushing blitzkrieg of that war, pounded the Egyptians into submitting to the cease-fire that ended the war of attrition, and built up the Air Force into perhaps the most efficient in the world. HIRSH GOODMAN tells his story.

In the 25 years of its history the Israel Air Force has destroyed 600 enemy aircraft — and it has done so since that day in 1948 when Aluf Mordechai Hod took over command from Ezer Weizman.

Aluf Hod, who yesterday in a ceremony handed over command to Aluf Binyamin Peled, piloted the Force through the Six Day War, being one of the major architects of the surprise raid on Egyptian air bases which secured Israeli supremacy and victory in three hours of the opening stages of the war. He commanded the force during the long war of attrition, using planes to destroy the Egyptians' artillery and tanks. He staged raids deep into Egypt with the aim of cutting the military and supply lines — tactics which were in the cease-fire of August 1970.

He steered his force through the 1970-71 Arab oil embargo and the 1972-73 Arab oil embargo, maintaining a level of readiness unparalleled by any air force in the world. Over the past years he has commanded the Force in thousands of sorties against terrorist concentrations in the interior of three Arab states.

A graduate of the first Air Force course ever to be held in Israel, Hod is not aloof, yet speaks with confidence, and is a man who does not mince words. He is a man who is able to find the answer to the question of what would happen if the Air Force were to be a hopeless situation.

In point is perhaps the French embargo. Israel had ordered 50 Mirage V fighters with Dassault — fighters which were built according to Israeli specifications, and on which the answer to the hunt for Mig-21 fighters being sent to Egypt by the Syrians. To make matters worse, the time of the French decision to embargo was perhaps the hardest battle in the country's history — the war of attrition.

"All that happened," according to Hod, "was that we realized that we could no longer depend on foreign sources of supply, and did our best to become independent — particularly with regard to spare parts."

As a result of the embargo, the Israeli Air Force changed over from a 100 per cent French force to an almost totally American force, and thus obtained aircraft which are considered superior to those originally ordered.

"So taking everything into consideration," Aluf Hod said, "the net result is positive."

The efficiency of the Air Force under Hod has become legendary. An internal report prepared by the British Conservative Party's defence committee last year claims that Israel has 90 per cent of the R.A.F.'s operational capacity but uses only 10 per cent of the manpower.

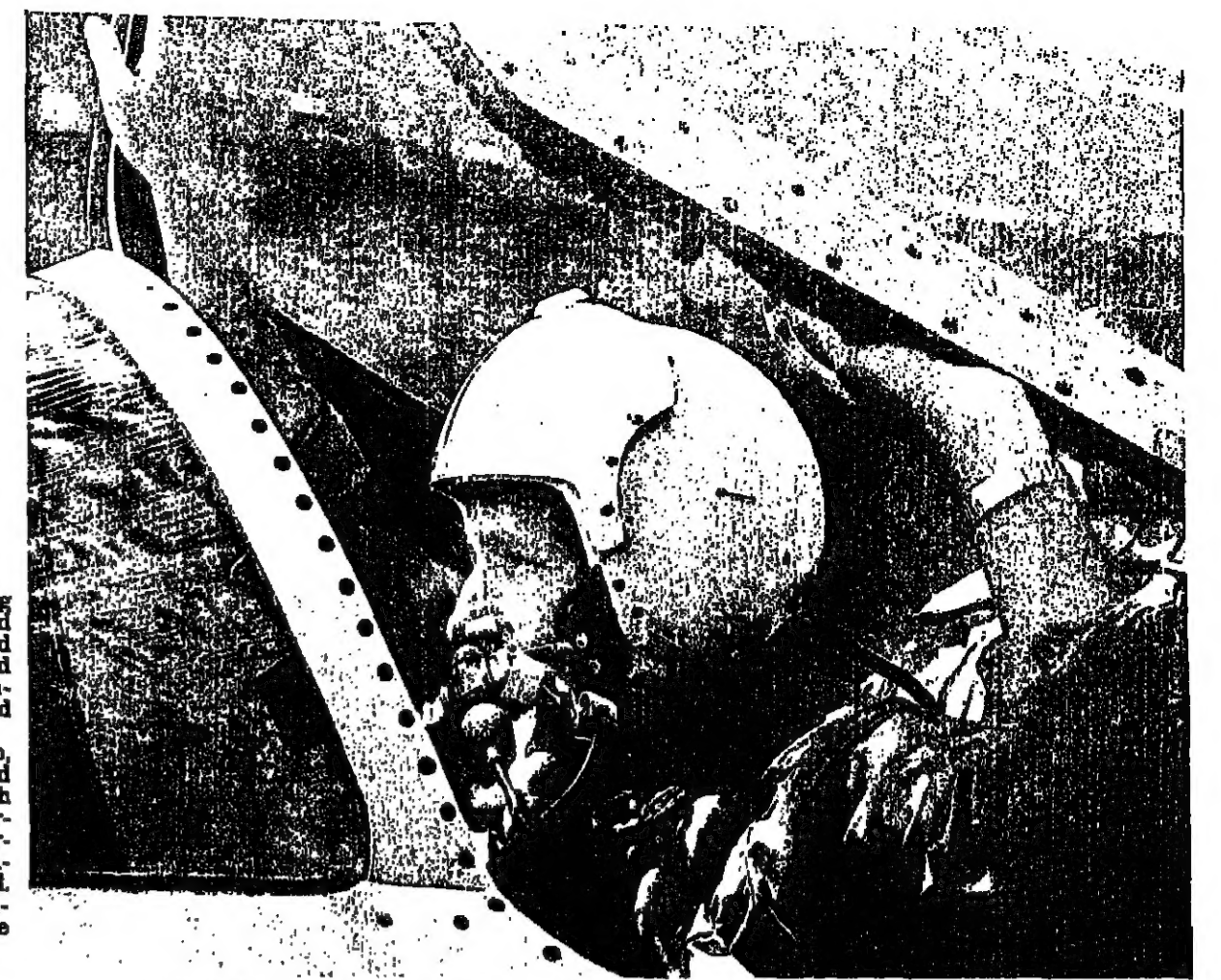
"They credit us with too much," said Hod. But no matter what the true figure may be, the fact is that Israel has achieved a turnover time for aircraft in battle unequalled by any other air force in the world. The country's pilots have also been trained to utilize the weapons to their full capability, something which becomes more and more difficult as man-made weapons become increasingly sophisticated. The reason for this efficiency is simple, according to Aluf Hod.

"We have few planes, and manpower is one of the most valuable commodities in the country. Taking into account these two factors and adding the tremendous pressure we work under, efficiency was essential to our survival, so we became the most efficient air force in the world."

Hod, 46-years-old, is a third generation sabra, born on Degania Aleph. Before becoming a flyer he had served with the British Army transport corps in Europe, and in 1947 was arrested together with Ada Sirani by the Italian police for attempting to smuggle children — survivors of the Holocaust — out of Europe to Israel. On his return to Israel he enrolled for the Palmach flying course which at that time was being given in Italy, and later moved to the Palmach flying course in Israel.



Hod pointing out Syrian artillery positions on the Golan Heights in April, 1967. Such positions were constantly hitting Israeli settlements at the foot of the Heights and the Air Force was often called in to deal with them. The Heights were taken by Israeli forces.



Mordechai Hod at the controls of a Mirage.

(Rubinger)

to Czechoslovakia. Hardly had the course got underway when the Czechs decided to sever their links with Israel and the course was moved to the temporary air base at Ekron in Israel. He received his wings in 1949 and two years later became the first Israeli to attend a course in flying jets — then held in England.

Up till the Sinai Campaign he commanded a fighter squadron, later becoming a deputy wing commander. During the war he commanded the squadron of Ouragan jets which provided the air umbrella for the paratroop drop at the Mittle Pass. After the War he was named commander of an important air force base and until his appointment as O.C. served as chief of air operations and second-in-command of the Air Force under Ezer Weizman.

Aviation has been an integral part of Hod's life since his early youth, and he makes no secret of the fact that he intends to continue in the field now that he has retired from active military life.

He has apparently set his heart on obtaining a post with Israel Aircraft Industries. As yet, no such post seems to be in the offing, but it is inconceivable that a man of his obvious capabilities will be allowed to retire into oblivion. What his role in the Reserves will be still has to be decided by the Chief of Staff and the Minister of Defence, but one thing is sure — he will continue flying.

"There is a problem, however," he said. "Generals are not usually allowed to fly on operational missions."

As Hod sees it, the role of the Air Force in the I.D.F. will not diminish in coming years. "We have proved that per dollar invested we provide the most security," he says — and this despite the tremendous advances that have been made in other sectors of the defence forces. The Air Force constitutes this country's main deterrent, and according to Hod, military planners are well aware of the fact that, should there be another round of hostilities, it is the Air Force which will ensure another speedy and cheap victory like that of 1967.

In addition to constituting the main deterrent factor and providing the key to victory, the Air Force under Hod has proved to be a highly versatile arm, being capable of handling jobs as diverse as large-scale bombing at-

tacks and limited retaliatory raids against small targets. It has filled the gap caused by an inadequate navy and has taken over where the country's limited artillery has been ill-equipped to deal with situations the textbooks would expect the guns to settle.

Under Hod, the Air Force assumed roles which had little to do with aerial strategy, thus causing a basic rethinking among military planners not only in Israel, but abroad as well. It was Hod's making the most of what he had, his constant lobbying for more, and his ability to prove that the money being invested in his beliefs was money well spent, that made the Air Force into what it is today.

Only one incident — actually four related incidents — in the years he headed the force, cast some doubt on the I.A.F.'s virtual infallibility: the successful penetration into Israeli airspace of the planes, which returned to Egypt

four Russian-piloted Mig-23 spy unintercepted. But according to Hod this is not as serious as it sounds.

"We have no plane capable of intercepting an aircraft flying at Mach 3 at 25,000 feet. That's no secret. But then there is very little a plane can do under those conditions. Perhaps take photographs — photographs which could have been taken by satellite anyway, and nobody would hold it against us if we failed to bring down a satellite.

"But if they should try the same manoeuvre again," he warned, "they might not get away with it."

Finding the answer was Hod's great strength. He found the answer in the Six Day War, and the answer to the French embargo. He found the answer to the war of attrition and to the terrorists. Hod will certainly go down as one of the great military men in the annals of this country.



Hod accepts the Air Force standard from Ezer Weizman on the change-over in command in April, 1966.

How the U.S. granted recognition

ON the morning of Friday, May 14, 1948, about eleven o'clock, Mr. Clark Clifford, a secretary of President Truman phoned me at the Washington Office of the Jewish Agency and asked: "Can you tell me what the situation now is? Will you be proclaiming the establishment of your State, as has been stated?" I replied: "I have no doubt we shall; in fact, I am expecting to get an official statement to that effect any minute now."

I added that it might be assumed that our independence had already been proclaimed, during the morning or early afternoon (Jerusalem time), since today was the Sabbath eve. (There is six hours' difference between Washington time and Jerusalem time — noon in Jerusalem is 6 a.m. in Washington). I said it was thus probable that the Jewish State was already in existence; but the Act of Independence would become effective only when the British Mandate over Palestine expired at midnight that evening.

Clifford: "If that is so, then I can inform you personally that the President has decided to recognize your State from the hour of its birth. I would ask you to submit to me at the earliest possible moment an official request for such recognition, addressed to the Secretary of State."

He then explained that complete secrecy should be observed in the whole matter pending the official White House announcement.

I thanked Clifford for his message, and said I would at once set about preparing the requested formal document.

Clark Clifford was special counsel and most influential all-round adviser to the President, whose policy on Palestine he backed

from its very start and vigorously defended against the pro-Arab schemes of the officials in the State Department. He was often detailed for "special duties" — matters regarded as requiring tact and patience — at the White House. When Truman was elected President, Clifford, then a young lawyer practicing in St. Louis, moved to Washington and soon established for himself a solid position at the White House. He had learned a lot about our problems, and was one of the best-informed on Palestine affairs among the President's political entourage.

Representing a State

When I put down the telephone I thought: "I wonder if ever the representative of any other State has had to carry on such a conversation on the telephone? ... 'Representative of a State?' But was I? Though I had gathered, from a talk with Moshe Shertok (Sharett) just before he left America to return to Palestine a few days earlier, that when the State was established I should be appointed as its Representative in the U.S., I had received no formal confirmation; officially, therefore, while I was speaking to Clifford, I was still just the Director of the Jewish Agency's Washington Office.

But it was clear to me that, authorized or not, I had not even a minute to lose; in the extraordinary situation created by Clifford's announcement, I had to behave as if my status had been fully confirmed. I thought, too, how much encouragement this prompt recognition of our new State would bring to our people, surrounded as they were by enemies, and obliged to fight for their very existence. This dramatic, positive act by the greatest Power in the world would mean very much to them.

I also saw how much it would mean to the Jewish community of the U.S. — what fresh enthusiasm it would give them to continue the moral and material help of which we would now stand in greater need than ever in the past. And I reflected on the significance of the President's decision for the early stages of our existence as an independent State among other independent States, and the example it would set to other Governments, which might be encouraged to follow suit. There even passed momentarily through my mind the idea that it might, perhaps, deter Arab States from their expressed intention of invading us!

I called together some of my closest colleagues in the office, and told them of my conversation with Clifford. David Ginsburg, at that time our Legal Adviser in the Washington Office, and later at our Washington Embassy — at once settled down to draft the letter to the Secretary of State. He was soon joined, at my invitation, by a leading expert in international law, who expressed his full approval of the line we were taking, and explained to us the existing international procedure on such occasions. For there was, he said, a precedent, dating from the time of President Theodore Roosevelt, when the U.S. had actually recognized a new Latin-American state before it had even had time to ask for recognition!

Without a name

But the drafting of the letter presented quite a few problems. First of all came the question of the new State's name. So far neither the press nor the radio had given any guidance on this point. Nor had we heard anything at all from Palestine. All we knew was that probably at that moment representatives of the Yishuv were gathered in Tel Aviv to decide on the various questions connected with our Declaration of Independence, and the appointment of a Provisional Government for the new State. This point about the name caused us much uncertainty: how was it possible to ask for the recognition of a State without mentioning its name? After long consulting of this peculiar difficulty, we eventually agreed that we had no choice but to rely on the actual Resolution of the U.N. General Assembly of November 29, 1947, which had used the phrase "Jewish State." We could only do the same.

The second difficulty was how to arrange the exact co-ordination of the time of the Act of Independence in Tel Aviv, and the time of the announcement in Washington. We realized the importance of expediting American recognition to the utmost. But since the British Mandate was to expire only at midnight, it was only then that our independence would, in international law, become effective. It was decided that the letter should contain a statement of the establishment of "the Jewish State," and the appointment of its Provisional Government, adding that the Act of Independence would come into force at one minute after midnight (Jerusalem time) — i.e. at one minute past six p.m. (Washington time) — on Friday, May 14, 1948.

The third problem was that of how I should sign myself as representative of the Provisional Government of the State? Here it was found that the description "Agent" would meet all legal requirements demanded by the nature of the letter and its purpose. Having discussed and settled all these drafting problems to the best of our ability, we found ourselves still rather unhappy

On May 14, 1948, ELIAHU ELATH, then Epstein, was representative of the Jewish Agency in Washington. That night, he was plenipotentiary of the State of Israel in the U.S. The rapid events of those hours, and the few following in which

about the name — or rather the absence of a name — and only slightly relieved by the reflection that the earth, revolving from West to East, gave us a few hours' grace in Washington, to offset the disadvantage of the "short Friday" with the threat of Arab invasion hanging over our heads.

The letter was typed and signed, and I handed it to Mr. Zvi Zinder (then Press Adviser to the Washington Office of the Jewish Agency, and later head of Israel Radio), and he drove immediately to the White House to hand it to Clark Clifford.

News from radio

Hardly had he left when one of the office clerks burst into my room with the news that the radio had just announced news from Tel Aviv of the establishment of the Jewish State, and that its name was "Israel." I told him to jump into the first car he saw, and run after Zinder and get hold of him before he reached the White House — and to bring him back to the office so we might make the necessary change in the text of the letter. By great good luck, he did succeed in catching up with Zinder just at the gates of the White House.

We had no time to re-type the letter, so the alteration had to be made in the original, and with that alteration it went off. This is how it read: "May 14, 1948.

The Honourable
The Secretary of State,
Washington, D.C.
My dear Mr. Secretary,
I have the honour to notify you that the state of Israel has been proclaimed as an independent republic within frontiers approved by the General Assembly of the United Na-

tions in its Resolution of November 29, 1947, and that a provisional government has been charged to assume the rights and duties of government for preserving law and order within the boundaries of Israel, for defending the state against external aggression, and for discharging the obligations of Israel to other nations of the world in accordance with international law. The Act of Independence will become effective at midnight on May 14, 1948, the evening of May 14, 1948.

With full knowledge of my deep bond of sympathy with Israel, and the Jewish people of the world, and the Jewish people of the United States, and the Jewish people of the world, I have been authorized by the Provisional Government of the new State to tender this message and express the hope that the government will recognize and will welcome Israel into the community of nations.

Very respectfully,
Sgd., Eliahu Epstein, Agent,
Provisional Government of Israel.
This concluded the first of this historic day.

At three o'clock the same afternoon I met David Niles, adviser to President Truman on Jewish questions, as well as on other matters, at the White House. When some historian of the future comes to write the story of our political struggle

(Continued on page nine)
(I changed my name to Eliahu Epstein at the end of January, 1948.)

President Truman extended de facto recognition to the new-born State, are related here by Mr. Elath, a former journalist (he once served as this paper's correspondent in Beirut) and later President of the Hebrew University.

(Continued from previous page)

U.S. during President Truman's term of office, with all its privileges, he will have to devote considerable attention to the play by David Niles.

Niles was born in Boston, of a family of Russian immigrants. His father was a tailor, whose income was not sufficient for the needs of a large family, and David, from an early age, had to fend for himself. He had two brothers and sisters, and made his own way in life, working in a department store by day and studying at night.

His interest in social questions brought him into touch with Boston Democratic leaders, who recognized his organizational talents, and also his devotion to the cause which fell to him. His father had been a member of the Russian Revolution, and Niles followed him into the same path. He was appointed "Administrative Assistant" to the President.

European tragedy

Niles was never a Zionist; in fact, as a member of the American Jewish Committee, he inclined to the opposite of the Jewish cause. His friends were mostly in the more highly assimilated circles of American Jewry, among whom he had considerable influence. I had met him in 1945, after my arrival in Washington, and our acquaintance had ripened into close friendship.

It was not until I discovered that it was Hitler's ideology that was the cause of the Jewish tragedy in Europe, and that the Jewish people were the victims of his persecution, that I found a humane understanding which ultimately led me to recognize the Jewish right to establish a state.

I received me in his room with a warm handshake and a hearty "Mazel tov!" He said: "I am glad to hear of your decision to recognize the Jewish State forthwith. President Truman has proved himself a very faithful to the Jewish cause when he sent Mr. Harrison to inquire into the conditions in the camps of European Jewry."

He then followed in the footsteps of the Anglo-American Committee of Enquiry, and in supporting the Resolution of the General Assembly of the United Nations in favour of the es-

tablishment of a Jewish State in Palestine."

He went on to say that the day would come when Truman himself would tell the story of what had happened in connection with the Palestine question, behind the scenes of American politics, from the time when he entered the White House. Only then would it be understood how great were the internal difficulties with which President Truman had had to contend within his own government and inside his own departments, where there had all along been constant interference with, and undermining of, the proper implementation of his policy in this field.

President's prerogative

But the American Constitution empowers the President to take decisions on American foreign policy, and places on him the responsibility for their implementation. It was this that had made it possible for him, at this critical moment, to tip the scales in our favour, in accord with America's traditional support for Zionism and Jewish aspirations in Palestine, from the time when President Wilson had endorsed the Balfour Declaration down to the vote in the United Nations General Assembly on November 29, 1947.

Niles did not need to amplify his explanations: it was only too evident that an open retreat movement had begun in American policy on Partition when the so-called Trusteeship Plan was pro-

posed on March 19, 1948. That plan had left little doubt as to the seriousness of the situation it created for us both in Washington and at the U.N.

What worried us most was the confusion into which the Trusteeship proposal had cast some of the bigger Powers whose votes had been decisive. Our efforts in Washington had therefore been devoted, ever since the Partition Resolution, to seeking to ensure the steady pursuit and fulfilment of the policy based upon it. But such high-level discussions as we had had in Washington in the weeks prior to May 14, 1948 had served only to increase our concern, which had anyhow been growing as the crucial date drew nearer.

What remains in my mind of that talk with Niles is the stress he laid on the importance attached by President Truman to a letter he had received from Dr. Weizmann on May 13. It had come into his hands in the nick of time. In that letter (it is quoted in "Trial and Error") Dr. Weizmann had asked President Truman to recognize the Jewish State from the moment of its creation. The great confidence and respect which the President felt for Dr. Weizmann had certainly counted for much in the last critical hours, or possibly minutes, before the final decision to recognize Israel "at birth" had been taken.

It was close on four o'clock when Niles decided to telephone the White House to inquire what the position was. He was told that the statement recognizing the State of Israel was already prepared for publication after six p.m. that afternoon.

I then left Niles, and came back to the office, to report by cable to Shertok. I found the office had meanwhile got busy preparing to celebrate the occasion — while in Lake Success representatives of the American Government were still busy making speeches in support of the Trusteeship Plan.

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Weizmann to Truman

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ABOUT six p.m. people were beginning to gather in and around our office at 2210 Massachusetts Avenue. They included leading members of the Jewish community, and of the various Zionist organizations; some members of the U.S. Congress, notable among them the veteran Sol Bloom, Chairman of the House of Representatives Foreign Affairs Committee, who told me that he had once attended a Zionist Congress, and heard a speech by Dr. Herzl.

There were also a number of the journalists who had been supporting us through the difficult years of our struggle by explaining our case to the American public; these included Mr. Sumner Welles, the writer and statesman whose pen had been so valiant in defence of our rights in Palestine, and of the U.N. Partition Plan from the moment of its inception. There were a number of others. I was particularly struck by the attendance of Mrs. Woodrow Wilson, the widow of the President, who came — as she said — "to see the fulfilment of the idea supported by her husband in 1917."

All these, and by now a considerable crowd in the street outside, had come to take part with us in the ceremony of raising Israel's flag in the U.S. for the first time. And at six p.m. precisely the blue-and-white flag was



David Niles, devoted to the cause of the oppressed.

raised by Oren Zinder, Jerusalem-born son of Zvi and Hemda Zinder. And the few hundred participants — guests within the building and the crowd outside — drifted spontaneously into the Hatikva, before the ceremony was concluded by a thanksgiving prayer by Rabbi Novak, one of the Washington Mishrahi leaders, and now a member of the Mosad Harav Kook in Jerusalem.

While everyone was moving into the hall for a drink to toast the new-born State, I went to my room upstairs to listen to the news on the radio — or rather to "our news" about Israel's recognition by the U.S. And I doubt if ever in my life minutes have passed so slowly as those few before the announcer came to the item for which I was waiting. When it came, it was as follows:

"The Government has been informed that a Jewish State has been proclaimed in Palestine and recognition has been requested by the Provisional Government thereof. The United States recognizes the Provisional Government as the de facto authority of the new State of Israel."

Tears and laughter
I went back to the hall where our guests were assembled, and told them about the announcement from the White House. For a minute there was complete silence — as if people were occupied in digesting news for which they were not prepared. A moment later the applause broke out — and then people were laughing and crying and shaking hands and congratulating each other...

I was called to the telephone; it was a high official of the State Department. He congratulated me on the establishment of our State, and informed me that a special messenger was on his way to me with a letter from the Secretary of State giving the actual text of the Act of Recognition. He invited me to visit him the following Monday to have a talk about the establishment of "relations between our two governments."

"Our two governments..." Then it was really true! Hope had justified itself, had finally vanquished

all the doubts and fears that had been assailing me ever since I had received Clifford's telephone message from the White House down to the very moment of the radio announcement. I telephoned to Dr. Weizmann, and congratulated him on behalf of all of us, expressing the hope that we should soon see him as President of Israel. I also communicated the day's events to the members of the Executive of the Jewish Agency and Zionist Organization in America, who had done so much to help us in our political struggle, and to gain for us the sympathy and support of American public opinion.

Meanwhile, the messenger from the Department of State had arrived and delivered the letter from the Secretary of State, which read:

"Department of State,
Washington,
May 14, 1948.
"Dear Mr. Epstein,
I have the honour to acknowledge receipt of your letter of May 14, 1948, and to inform you that on May 14, 1948, at 6.11 p.m. Washington time, the President of the United States issued the following statement:

"This Government has been informed that a Jewish State has been proclaimed in Palestine, and recognition has been requested by the Provisional Government thereof."

"The United States recognizes the provisional government as the de facto authority of the new State of Israel."

Sincerely yours,
Sgd., G.C. Marshall
Mr. Eliahu Epstein,
2210 Massachusetts Avenue, N.W.,
Washington 8, D.C."

I felt how greatly privileged I was that it should be into my hands that this document had fallen — the very first confirmation of Israel's entry as an independent state into the family of free nations of the world.

The above is a chapter from a book of memoirs being written by Dr. Elath relating to the period of his service in the U.S. first as Director of the Political Office of the Jewish Agency in Washington, and later as Israel's first Minister and then Ambassador to the U.S.

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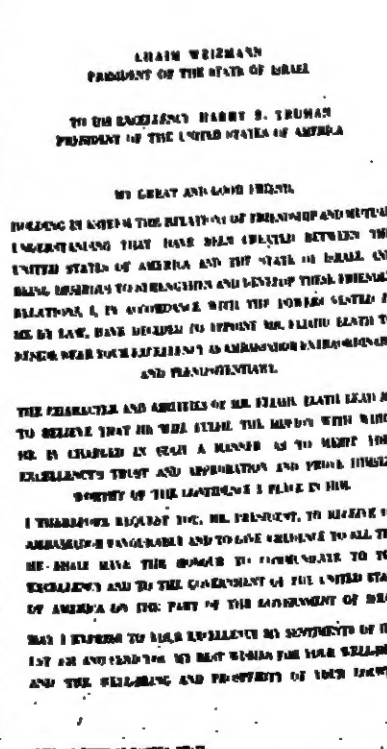
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Eliahu Elath with Albert Einstein at a dinner given at Princeton May 12, 1950, by the American Committee for the Hebrew University. Weizmann Institute and the Technion. Einstein was president of the Committee. Mr. Elath later became President of the Hebrew University.



The credentials which Mr. Elath presented to President Truman on his becoming Israel's first Ambassador to the U.S.

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HANNA MARRON

Thumbelina to Medea

When her receipt of the Israel Prize this year, Hanna Marron and her architect husband Yacov Rechter became the first couple each of whom has won the country's highest honor.

Hanna Marron's prize might have been awarded on a scale of counts. Perhaps simply because she is widely considered the country's leading actress, a woman of both tragic and comic roles. Or perhaps for her excellent interpretation of Medea last year. Or for her remarkable feat of having totally overcome the Munich Airport terrorist attack of three years ago, covering from critical wounds the loss of a leg to return to the stage a year later and resume her career as though nothing had happened.

It all seems like a very long time ago, the attractive actress told me, "Like Einstein, time for me is all relative — and in my opinion, the tougher the challenge, the better the result. I don't think that I wasn't happy, I knew that one day I would win it — I simply didn't know it would be this year, because the 25th Anniversary and my 50th birthday after Yacov received his prize. In a way, it was a coincidence. I tend to close my eyes at the big moments in my life, when I should be doing just the opposite. Perhaps it's because, for me, the greatest prize and tribute in my life has been the way the public reacted after my accident — after that, almost anything is an anti-climax."

Hanna Marron has unquestionably succeeded in fully regaining her former status in the theatre world. "The role of Medea," she said, "was a double challenge: the personal one which I set for myself, as well as the normal one of presenting a role to the best of one's ability before an audience. It was in a way a new start, but really a continuation none the less. Perhaps I played the role still better because of the tragedy I had been through — definitely an actor's nature is enriched by every experience."

In the case of "Medea," it was not a purely artistic motivation which drove her onto the stage, but perhaps more a need to persuade both herself and others of her physical as well as emotional capabilities of playing the part. "After the first five minutes, I felt I was succeeding, that people hadn't come to see me out of pure curiosity, but were being drawn into the drama for its own sake. Then, for the first time, I felt life was back to normal."

Today, Hanna Marron's life is definitely "normal." Her three children, Amnon, 14, Ofra, 11, and Daphna 7, "continue to annoy me just as usual!" She still keeps to her golden rule of devoting at least half the day to them, even when rehearsals are in progress. Her contract with the Cameri Theatre is for one production each year — the current one, "The effect of Gamma Rays on Man-in-the-Moon Marigolds," has been running successfully for six months now, and, after 110 performances, should be doing just

WOMEN OF WORTH

Three women were among the recipients of the Israel Prize this year — an actress, a dance creator and a literary critic. Each is a leader in her field in Israel and has won renown abroad. Continuing our series of pen portraits of 1973 Israel Prize laureates, they are interviewed here by CATHERINE ROSENHEIMER.

Sara Levi-Tanai CREATOR OF INBAL

"WHEN I first visited Israel in 1961, I found the only unique Israeli dance art was in the deeply profound and moving performances of Inbal. All else in Israel was crass-Western European, outmoded and outdated... I have never seen in Israel any dance or theatre which comes near to the truly native and unique contribution that Inbal makes." So wrote Jerome Robbins. (Continued overleaf)



DOROTHEA KROOK Scholar at a kibbutz

AT Kibbutz Eln Harod Meuchad in the Belsan Valley, a new title has been invented for Israel Prize winner Dorothea Krook's status: "tochevet hokevet" (resident researcher). As Professor of English at Tel Aviv University (formerly at the Hebrew University), Professor Krook is the kibbutz' first resident scholar, although not its only member involved in the literary field. Her husband, Zorubavel Gilead, is a well-known Hebrew poet and author and a veteran editor with the Kibbutz Meuchad Publishing House and editor of "Mibitaim," the quarterly periodical of the Kibbutz Meuchad movement, whilst her next-door neighbour, Moshe Tabenkin is another nationally known Hebrew poet and a lifelong political activist.

Prof. Krook is the author of three major literary works. Her first, published in 1959 when she was a Research Fellow at Newnham College, Cambridge, was "Three Traditions of Moral Thought," in which she discussed the doctrines of Plato, Aristotle, St. Paul, Hobbes, Hume, Mill, Matthew Arnold, F.H. Bradley and D.H. Lawrence, illustrating how principles of literary criticism may be brought to bear on philosophical writings. Her second book, published in 1963 when she was lecturing at the Hebrew University, was "The Ordeal of Consciousness in Henry James," an appraisal of seven of the major works of an author on whom she is considered an international authority. It is her third and most recent book, "Elements of Tragedy," published in 1968, for which she was awarded the Israel Prize.

Prof. Krook has devoted her academic career to philosophical aspects of literature, literary criticism and extensive research into the life and work of Henry James. Born in Riga, Latvia, she emigrated with her family to South Africa when she was eight and took her B.A. in English Literature at Cape Town University. She was awarded a scholarship to Newnham College, Cambridge, where she initially intended to spend three years writing her Ph.D. thesis on "Doctrines of the Meaning of Truth in the Seventeenth Century," based on the works of Hobbes, the 17th century philosopher. However, she was to spend 14 years at Cambridge, during which time her literary interests moved from the 17th to the late 18th century and her involvement with Henry James took deep root. As a research fellow of Newnham and assistant lecturer in English at the University of Cambridge, her time was divided between research and teaching. In her own words: "My life has always been an insoluble conflict between teaching, research and writing. I find all enormously creative, one

(Continued overleaf)





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On the matter of the Israel Prize, Brothas Kook says that he is terribly moved and proud. But the prize is a milestone rather than a final achievement. Next on the schedule for the future is already clearly planned: final revision and re-writing of her latest book "Logical Structure of Literary Criticism," concerned with the philosophy of literary criticism. A second book on Henry James is also planned, eventually, "some time within the next 15 years, a book on the subject concerned with the whole of Jewish literature, and the character as displayed by representative Israeli institutions and personalities."

In the early days, the Inba repertoire was one of folk dancing, its dancers a mixture of young Yemenites and *sabras* from Oriental families. Despite her lack of formal training in dance or choreography, Sara Levi-Tanai decided she wanted to develop a real theatre. "At first it was blind but strong willpower, with my work itself showing me the way. Where most choreographers use their own bodies as the tool for their creations, I used

As to the future: "Once I have the money I require to provide a home for the theatre and a school — then I shall be able to retire." Looking at Sara Levi-Tamir who, at 59, is more energetic than many of her dancers, thinks nothing of a working day which starts at 6 a.m. and usually continues till midnight, the only one of her dreams which sounds far-fetched is the idea of retirement.

...mastered my first
...on the high seas
...especially fluent in the
...In addition, I could reel off
...trio *shalom-toda-le-as*
...the end of the voyage
...how to inquire of the
...youth *hora-ing* endlessly
...lower deck:
...the time, *hevre*, but to
...the "Anglian"
...the *stora* also included

"How much does a flat cost?" we asked, massing round the personality. "Three by four with kitchenette. How much?" "Gather ye exiles while ye may," the Jewish Agency answered feebly.

The man showed slight signs of irritation. "Which of them's the family name?"

"Klshont."

"Klshon," the Authorities muttered between the ruins of his teeth, and wrote on the form from right to left.

"Not Klshon," we remarked.

"Klshont, with a 't' at the end."

"Klshon. First name?"

"Ferec."

The old man squinted up at me.

"The surname. Why?"

[illegible]

...mastered my first
...on the high seas
...especially fluent in the
...In addition, I could reel off
...trio *shalom-toda-le-as*
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I can be sure if it's Westinghouse

PAGE THIRTEEN



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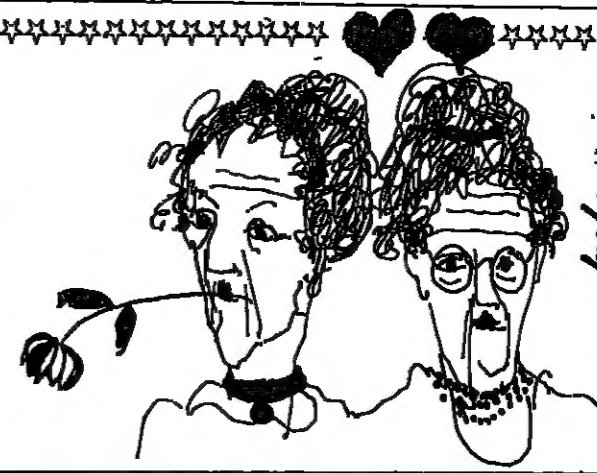
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An old ladies' quarrel



MANFRED STURMANN

If the old-people's home for immigrants from Central Europe, Room 28 was shared by more than a decade by two women living together in neighbourly amity without even a quarrel. They showed each other such consideration and courtesy as was customary in Europe before the eruption of the First World War; it made their grandchildren shake their heads in amazement to see it.

They were the widows of Jewish academics, both originally from Berlin and approximately the same age — nearer 80 than 70. At first, after their immigration into what was then Mandatory Palestine, they had worked, tackling whatever work there was, whatever happened to be available to them in the prevailing unemployment — in any case not for them from the perspective of Berlin. They had buried their husbands, had later moved in with their married children and, while these followed their occupations, raised their grandchildren and kept house.

Nowadays they no longer had financial worries as they were receiving pensions. They lived in the old people's home as in an ivory tower: they did not make their own beds, sat down to meals which were prepared and served by others, believed that they were conferring a distinction on those with whom they dined in the conservatory or the common room. In the library they asked for a book

by a German author popular in 1925, they occasionally played a game of bridge, and generally moved in a sheltered world which was undisturbed by the noise and bustle of the large world beyond. This was true even though, whenever they felt like it, they sat in front of the television set. Their days passed evenly and without excitement, guaranteeing them another few pleasant years.

But suddenly, the two neighbours were torn from this idyllic existence and exposed to a tension from which they could not shelter behind their usual manners. They both fell in love with the same man. Let no one maintain that there is any age limit in this respect. The object of their affection or let us say with all due respect, of their infatuation, was a well-groomed 80-year-old who had entered the home only a few weeks previously, still holding himself surprisingly straight, with thick snow-white hair combed carefully back. He always wore elegant dark clothes and, in spite of climate and local custom, he always wore his shirt buttoned and a carefully chosen tie. He had well-cultivated manners and a polished sense of humour.

By chance, the man had sat down in front of the television set between the two women from Room 28 and afterwards had talked with them for a while.

That was how it had started. He had set the old hearts on fire. The relationship between

the two widows grew noticeably cooler. If the old gentleman, before a meal, inadvertently spoke to only one of them, to inquire after her health, the other was consumed with jealousy. They took it out on each other in pointed remarks never previously uttered in Room 28. As they got dressed in the morning they each suddenly found fault with the other's appearance, they became argumentative and interrupted each other, implicitly malicious, though in a dignified manner. Instead of chatting as they used to do, they began to argue about the matron's new hairstyle or about the flowering date of the "Queen of the Night" of which there were some lovely specimens in the hall. They always disagreed except with regard to the man, of whom they thought more frequently than was seemly at their age. They agreed that he was likeable. At that time they still talked about all sorts of things, but wisely not about him. Before long they ceased to talk to each other at all. An icy silence weighed down and at times complicated the existence of the two people in the one room.

The quarrel in the old-people's home broke out as unexpectedly as May rain in Israel. The occupants of Rooms 27 and 28, holding their breath, heard the two genteel widows abusing each other like fishwives, and at a pitch which could be heard along the entire floor. It went on until one of the women, pale with fright and visibly shaking with anger, ran from the room. And now we must, unfortunately, explain why she ran away: the other had called her "you old whore."

Chance sometimes thinks up the wildest capers. Who should the lady — insulted, beside herself — meet in the passage but the object of her love and the cause of this quarrel, so out of place in this house. He had to listen to an account of what had happened. In her rage she could not restrain herself from telling him the whole incident — she did not shrink from repeating verbally the unspeakable insult.

The old gentleman listened to her sympathetically and put his hand reassuringly on her arm. Then he said in his composed manner:

"Don't take it so much to heart, my dear. Look here, it's 20 years since I retired, and people still call me Herr Direktor."

Translated from the German by Karen Gershon.

THE COLLECTIVIST

Becker ran Israel's union movement for two years as head of the Histadrut Union Department in the Ministry of Labour and Secretary-General of the Histadrut. Criticism of him as a colourless leader in the Treasury dictated a law that we have had in the opposite trend (no more advice less gladly than Becker's), it is possible to look with fresh eyes at the Histadrut.

Now published a second volume (the first "Histadrut" was reviewed here in 1970). This is another season we discover only indirectly, from a one-sentence description of the working men's situation at that time.

But all that is Becker. He has no small talk to offer, he does not think of parading his private affairs before the public. Not for him the bohemian self-complacency of cigar-smoking socialists from redbrick universities. Becker is a true proletarian, a collectivist to the bone. He is totally loyal to the Histadrut, to the Party, to the Movement.

And his speeches are full of calls for obedience, restraint, self-discipline. A contract has to be honoured, he tells Ashdod port workers in 1968. Do not exploit the still-recent labour shortage to table excessive wage demands, he advises the Clerical Workers Union in 1968. "Push-

ing up salaries will contribute to pushing up prices," he warns the striking teachers. There is no barricade-storming in a man like that — but then, do we have any barricades that need storming? The problem today is over-employment, not deprivation. The need is not to spur the militants on, but rather to stop them from wrecking economic stability.

Reviewed by
David Krivine

It may be said that the extremists of Mapam had a field-day when Mapam was headed in the Histadrut by a moderate like Becker. Ben-Aharon has put Mapam in the shade. During the coming elections, Labour should reap the benefit at Mapam's expense — provided Ben-Aharon's supporters vote Labour despite Pinhas Sapir, and Sapir's supporters vote Labour despite Ben-Aharon (we do not speak of Moshe Dayan).

But where has militant trade unionism led us? Has it narrowed the income gap? Has it increased the growth-rate of the economy? We are stuck in a sickly phase of inflation, we are forced to cut development budgets, and tempers are more ruffled than ever. Reading Becker's less-than-fervent orations, one wonders whether there was not some sense in the schoolmasterly discipline he preached for the workers living standards. The advance in the should be proportionate to the growth in output, he said. This seems like extraordinary good sense at a time when dockers shut down the country's foreign trade because they have been offered a rise of only 40.3 per cent.

"It is important that an industrial firm undertaking exports should plan its work on the basis of stable calculations." It could be the Mark Moses (President) talking. Manufacturers Association talking. Perhaps Becker understood too much. He opposed, for example, the separation of secondary-school from primary-school teachers, of practical nurses from Registered Nurses. They thought they could do better



Aharon Becker addressing a session of the Governing Council of the International Labour Office.

in separate unions — but he warned that the "chain-effect" would create a rat-race in the wages field; which is what happened. Some people query whether these conscientious policy preoccupations are a trade unionist's business. Baglan's Frank Cousins, when asked whether his wage bids and strikes were good for the country, replied: "I don't have to look after the national interest. I'm not the Government." Maybe Ben-Aharon represents a step forward in history. He and all of us belong to the cool generation now. Simple folk no longer trust their "betters." People refuse to swallow pious slogans any more (even from their party leaders), and are a trade unionist's business. Baglan's Frank Cousins, when asked whether his wage bids and strikes were good for the country, replied: "I don't have to look after the national interest. I'm not the Government." Maybe Ben-Aharon represents a step forward in history. He and all of us belong to the cool generation now. 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No oranges or lemons

Portion of the Week:
Emor, Lev. 23:24
The verse discussed is 23:40

I RECENTLY received an interesting letter from a professional florist in the United States. He is 78 years of age and, as he writes, "my work with flowers has been a lifetime occupation." That occupation includes lectures on subjects connected with flowers and floral arrangements and he wrote to ask me to prepare for him a lecture on biblical flowers. He went into considerable detail as to what he wanted: not only flowers, but also "fruit and nut trees in bloom" and he added, "some of these may be familiar biblical names like almond, orange and olive."

The almond and the olive, of course, figure prominently in the Bible, although for his purpose it would be difficult to regard the blossoming of the olive as a flower, in comparison with the glorious pink and white blossom of the almond. But his inclusion of the orange was interesting. The Jaffa orange has won so enviable a reputation throughout



Fruit of the goodly tree, used ceremonially on the Feast of Succot

the world that it is rightly regarded as the most characteristic and outstanding of Israel's agricultural produce, together with other citrus fruits such as the grapefruit, the pomelo, the cumquat and, of course, the lemon. It will, therefore, possibly come as a surprise to some readers to learn that none of these citrus fruits were known in Israel either in the Biblical or the Talmudic eras. They are comparative newcomers which have usurped the place of the traditional fruits of Israel. It is true that the "golden apple" as the orange is called in Hebrew, is mentioned in the Bible (Proverbs 25:11) but the reference there is not to a fruit but to a golden ornament in the shape of an apple.

In point of fact the only citrus fruit mentioned in the Bible, and that only once, is the "fruit of the goodly tree" which is mentioned in this week's portion as one of the Four Species which were to be used on the Festival of Succot, and it is due to the rabbis that this "fruit of the goodly tree" is identified with the ethrog. But whereas the commercial value of the ethrog, apart from its ritual use, is nil (pity the poor farmer whose produce is in demand for a maximum of one week in the year!) the orange in particular and citrus fruits in general are almost the mainstay of the horticultural economy of Israel.

L.I. RABINOWITZ

A poet's wandering way to Go

YOSEF Zvi Rimon, who died 15 years ago, belonged to no school of poets. He was a religious poet in the tradition of Ibn Gvirol and Yehuda Halevi, but he was also a modern poet par excellence, in mode of expression and in inner being. All the torments of modern man, all his agony and doubts, are seen clearly in Rimon's poetry. His way to God was not the firm road paved by the generations, but one of his own making.

Rimon landed at Jaffa Port in 1900, from a small town in Poland, a youth of 20, unassuming and shy, with deep black eyes. In his home village he had studied in a yeshiva and longed for Eretz Yisrael. He had already written several poems and his few readers were struck by the sense of loneliness conveyed in the short, wavering lines. His delight at being in Eretz Yisrael at last was unbounded. He would stand for hours on the Jaffa shore, listening to the roar of the surf against the dunes. Years later we can hear the echo of that murmur in his poems, but in the meantime he alone hears them, the young dreamer filled with turbulence and longings. Perhaps the lines of his poem "Towards Me Rose the Sea" commemorate this time in his life:

Towards me rose the sea, and the waves/song seized the heavens/Gold flows on my way, I will grow rich/in my land's splendour/I am filled with vision from all my yesterdays/And my vision will grow stronger, for I long for glory!

In Jaffa he met the man who was then rabbi of the city and later to be the Ashkenazi Chief Rabbi of Eretz Yisrael, the rabbi-poet-philosopher, Rabbi Avraham HaCohen Kook. The brilliance of Rabbi Kook, who was then at the height of his powers, took possession of the young man. He entered the Rabbi's yeshiva, thirstily drinking in his teachings; and the Rabbi, too, saw before him a young man of great soul. The two of them would take long walks together, either in lively conversation or in the heavy silence of meditation. Years later Rimon said that in those same conversations "the Rav rolled back the seal from the fountain of my poetry."

And then began his poetic outpouring. He wrote hundreds of poems; long ones and short ones. He wrote them on every piece of paper he could lay his hands on; he filled notebooks upon notebooks with them, which he handed afterwards to his friends, to anyone he happened to meet. Only a few saw print, in various newspapers and magazines. Of the rest the greater part was lost, and only a smaller part was kept by friends and acquaintances. He himself paid no attention to his poems; he was content with writing them: once they were down on paper, he had no more to do with them; he was already in search of new poems. And this is the outstanding characteristic of Rimon's poetry: the unquenchable thirst for the new. And the thirst of Rimon is the thirst of the Psalmist — "My soul thirsteth for God, for the living God." Honestly and simply he sings:

My God, I will love Thee till the end of my soul and afterwards. My foot is sore with wandering, my head empty with poverty, I will follow Thee on every path to Thy voice, Thy secret is hidden within me, the flame of Thy love will warm me — And I will count the days, and set the times for hope — And it has not yet come. My soul has not been set free, Thy sign has not come, Now I will die, be consumed in my longings.

These wanderings and these longings were part not only of Rimon's poems but also of his life. For many years he could not stay in

SHIRIM שירים (Poems) by Yosef Zvi Rimon. Selected and with an introduction and Notes by Zvi Luz. Hebrew Writers Association and Massada. 215 pp.

Reviewed by
Pinhas H. Peli

the same place for two days running. One would meet him in the fields of the Sharon or in the fragrant citrus groves of Judea. He would also roam the shores of the Mediterranean from where he would go on foot to the Kinneret, bathe himself in its waters, from there go up to the mountains of Galilee, and pass the night in the ancient caves among the olive trees — taking into his soul the scenes of the land, which play with a thousand lights and reflections in every one of his poems. And he would wait, expecting every moment to hear the voice of the Creator speaking to him; he longed for a sign, and his longing burned in him until it seemed to him that "now I shall die, be consumed in my longings."

But his soul was satisfied at last, and his stormy spirit anchored in a safe harbour. The poet did not die of his longings, and when he was already "beyond despair" he found what his soul sought and then he burst forth in a tremendous poetry which sang simple, like an innocent boy who has attained his desire after many efforts.

Thou art higher than the height of heights/Thou art mightier than the strongest/refuge/Hence poorer than song are we all/How greater art Thou than any song!

My soul's feeling in might will burst forth/I know in Thy light Thou has called me/in-servantable to Thy creature — Thou art in the heart of all, and in my heart!

And then, when his soul returned from its wanderings, he was a poet, declaring:

I will cut my hair, my head's splendour/and I will say to my God:

I will come no longer in the mountains/No longer climb their peaks/To seek Your echo there.

I will not search in hidden caves/To seek Your footsteps/For You have spilled Your glory also on nearby fields/On every flowering tree/There is no glory without You.

Why should I dwell in the mountains/A bird in the desert —/When every path is Your delight/And You are on each path!...

For simplicity and clarity, there is nothing to compare with the poetry welling up from his inner being at this time. Only if we follow the poet in his sufferings, as he battles with Satan and with "the mountains covered over with the wrath of God" only then can we assess the depth of the great and certain truth held in these simple lines, which do not contain the slightest impurity or the least suspicion of a false note:

How shall I sing of day and night —/When God has created them! How shall I sing of heaven and earth —/When God has founded them! How shall I sing of mountains and hills —/When God has stamped them!

How shall I sing of the world and its fulness —/When God has commanded! I shall sing to the Maker of all, greater than all —/I shall sing to God!

It seems as though we hear lines which are already familiar; yet they are new, the fruit of direct experience. They were created in the lap of nature:

God lives! Thus speaks the brilliance of the skies/And the black of the storm that covers them says the same/God lives! Thus speaks the feller of trees in storms says the same/God lives! Thus speaks the day in its gold/And the night in its heavy terrors says the same/God lives! Thus speak the rivers of purity/And the joy pressing in heaviness says the same/God lives! Thus speak the fruits of the mountains/And the eagle's tongue of fire says the same/God lives! Thus speaks the life in its spring time/And death the cruel says the same/God lives! Thus speaks the sea in its waves of foam/And in the stillness of its longings says the same/God lives! My heart is strange, and quaking says thus/And spilling into the lap of God, it says the same.

In 1921 the poet was wandering, as was his custom, in the mountains of Galilee, when he met a gang of Arab bandits who tortured him. This experience left its mark on his poetry, which cried out against the cruelty of man to man. The storm in his heart grew and his poetry rose in strength, mingling hope with despair.

It was when a part of his poems was published in a book under the title of "Keterim" ("Crowns") in 1944 by "Am Oved," that Rimon, nearing 60, was revealed in his full brilliance and acclaimed as one of the most important modern Hebrew poets. Well-known critics then had been unable to find his poetry, which had been scattered in little-known and forgotten periodicals, into the schools and Rimon's strongly influenced a rising generation of religious poets.

Shortly before his death his admirers celebrated the 50th anniversary of his creative activity. On occasion, he was invited to the home of President Ben-Zur, who was presented with a token of recognition in the form of the State of Israel: "To her sons seeking God in song." On this occasion, who loved his poetry as he loved his life, he read the first time the 70-year-old poem, in a long coat and a black hat after the manner of the sages of the Talmud, his head with a beard and white hair, his voice quiet and peaceful, his tired and pale, only his eyes still exerting their mystique.

In the twilight of his days the poet poured forth his words in quiet verse, because it had been his habit to write in quiet verse. But his life and his work, as the author has done so well in telling his story in his poetry, was a catalogue of adventures. Gertler, born and bred in London, had turned to his harbour town of his days. He exchanged his long, wavering lines for long unrhymed lines and his "little hymns" in the title of "Keterim" ("Crowns") in 1944 by "Am Oved," that Rimon, nearing 60, was revealed in his full brilliance and acclaimed as one of the most important modern Hebrew poets.

Is there a mezuzah on your doorstep? See, your son will fold long story of the love between Israel and its God. Are candles lighted in your windows when the star of the Sabbath Eve comes out? See, your son will glow and will forget the magic lights which shine so bright in the dwellings of Israel on the Sabbath evenings. Have you any books on your shelves? See, your son will glow and will fold precious possessions we have had forever.

The Sabbath of Redemption draws near. We are at the dawn of a new day. On my soul, the time of redemption draws close, the keepers of secret are loyal. Then all will be good. I saw that Sabbath candles lighted in the heavens, another spirit will hover over all. Each and every suddenly weep over the past, long for the future. Slowly, my brother, strengthen the battlements of the nation, let each speak good to his neighbour, ask what each soul desires, and the Holy will appear suddenly upon us, and signs of God will be seen as in olden days.

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A JEW IN ART



Gertler (self-portrait).

MARK GERTLER by John Woodson. London, Sidgwick and Jackson. 413 pp. Illustrated £5.50.

Reviewed by
Meir Ronnen

weak father was an unsuccessful furrier, his mother Golda a powerful figure who held the family together (and who was the subject of Mark's best portraits: a painting of her still hangs in the Tate).

Mark was a child prodigy. William Rothstein got him into the Slade School, where he soon won a scholarship and many friends, for he was a cheery, handsome youth with a theatrical gift for making people laugh. He was soon to be financially helped by Edward Marsh (later Churchill's secretary) the first of a number of homosexuals attracted to his delicate good looks, though the relationships were never physical. Many women were drawn to him as well, but he entered into a long and unsatisfactory relationship with the remarkable but frigid Dora Carrington, whom he had met at the Slade. Carrington later left him for a permanent but platonic relationship with Lytton Strachey, who had once conceived a passion for Mark himself.

In high society

By World War I, Mark had made the jump into high society: among his friends and patrons were Gilbert Cannan, Lady Ottoline Morrell, D.H. and Frieda Lawrence, who remained lifelong and faithful admirers; S.S. Kotliarsky; John Middleton Murry; Katherine Mansfield; Monty Shearman, and later but most important, Roger Fry. Cannan wrote a novel based on Gertler and his family that was only thinly disguised biography, and he also made an appearance in Abraham Huxley's "Chronicle Yellow." They all admired his work, and the last of it was about the Jews who lived in the East End.

In 1914, the Austrian-born Gertler was ruled an enemy alien, but he was not the end of the war he was conscripted and then deferred. Like all of the illustrious circle he held the war a frightful, foolish waste and became a conscientious objector. His most successful painting, "The Merry Go Round," 1918, (since lost but reproduced here from an old photo), shows a highly formalized carousel on which agonized soldiers are whirled round and round. His friends unsuccessfully begged him not to exhibit it.

In 1918 the love-sick Gertler assaulted Lytton Strachey, but then he realized it was all over with Carrington. By 1920 he was hospitalized with tuberculosis and was then on his real ups and downs began. He had not really kept pace with developments in modern art, being basically a figurative painter. He admired Picasso, but could not do as well. He had several breakdowns and illnesses, and began to change his friends (it is interesting, by the way, to read how so many Englishmen who were genuinely kind to him could not keep from expressing their prejudices behind his back: he was always "the Jew," even to Carrington, or as Augustus John put it, "the Yid" and even Lawrence could not help commenting on certain "Jew-like attitudes").

His father died, his brothers later went bankrupt; he was deeply in debt to the Leicester Galleries when a successful show saved him in 1922. Not long after he made an almost happy marriage with Majorie Hodgkinson, but later doubts got the better of them. He gazed himself while she was living away from him. Gertler had been posthumously honoured with many memorial shows, the latest in 1971, which travelled from London to the provinces. But this fine, marvellously researched and compassionate book should help him become known to a wider public.

The Jew in English literature

EVELYN Waugh's Pinfold, whom Professor Fisch does not mention in his outstandingly brilliant analysis of the Jew in English literature, is not a Jew. He merely believes that the Jews are after him, and Waugh's description of the paranoid Pinfold sweating in his cabin as the imagined Jewish voices buzz and screech at him through the wall during his seasick cruise through the Red Sea is an exact portrait of a private hell. Waugh disliked and caricatured Jews, and Pinfold is the terrifying extrapolation of guilt and fear of retribution.

Yet Waugh belongs to the literary period of the late John Buchan, also surprisingly omitted by Prof. Fisch, and early Graham Greene, when the Jew in stereotype, villainous, miserly, dirty, flashy and untrustworthy, was a captive target. It was an age when, although religious anti-Semitism had spent some of its violence, political anti-Semitism was rising, chiefly on the Right but also in some measure on the Left. Balzac was a liberal; Hyndman, earlier, a socialist; and G.D.H. Cole, a syndicalist. It did not prevent them from adopting selective anti-Jewish attitudes in the name of political judgments.

Essentially, the Jew was an alien within the gates who lived on his host's tolerance. He was thus capable of being a nuisance, a burden and a menace. If he failed in society, he was a degraded object. If he succeeded, he did so by cheating. Thus, Trollope's Jew, drawn at a time when Jews like the Rothschilds and Disraeli were rising men, welcomed in society, are caricatures with ugly backgrounds, like Melmotte, the financier in "The Way We Live Now," and Lopez, the Portuguese-Sephardic fortune-hunter and corrupter of English maidens, in "The Prime Minister."

George Eliot and Snow

Until after World War II and the creation of the State of Israel, the Jew in literature had to rely for his defence on a handful of generous non-Jewish spirits like George Eliot and C.P. Snow, and of course, the Jew Disraeli. Paradoxically, not in "Daniel Deronda" or "The Consolida of the Rich," nor in "David Copperfield," does a recognizable Jew emerge. Disraeli's Aloys, a would-be Messiah like Sabbatai Zvi, is a romantic stereotype with an elevated feeling of honour, a physically courageous and proud of his Jewish heritage. When he is killed by his enemies and smiting them, up tree trunks and smiting them, his head rolls away but his lips sneer at his executioners. Well, that is how we would all like to feel, Carrington. By 1920 he was hospitalized with tuberculosis and was then on his real ups and downs began. He had not really kept pace with developments in modern art, being basically a figurative painter. He admired Picasso, but could not do as well. He had several breakdowns and illnesses, and began to change his friends (it is interesting, by the way, to read how so many Englishmen who were genuinely kind to him could not keep from expressing their prejudices behind his back: he was always "the Jew," even to Carrington, or as Augustus John put it, "the Yid" and even Lawrence could not help commenting on certain "Jew-like attitudes").

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Contemporary Jewish writers fall into two categories — the sons and daughters of immigrants, tormented by bi-cultural conflicts, and those, now emerging, who can see the Jew in history and Jewish tradition as a promise. The Golden Age novelists, turning on their hard-working parents, have their own brand of self-hating anti-Semitism. Their parents, after all, are the brothers and sisters and cousins of those who went to the gas

THE DUAL IMAGE by Harold Fisch. N.Y., Ktav. 150 pp. \$6.90.

Reviewed by
Maurice Edelman



Harold Fisch

chambers. To be exotic without being alien is the hope of others who dislike their Jewish fathers. Israel, understandably, makes Portnoy important. It is the locus where *super-ego* and *yid* both meet their Waterloo. Neither quite American nor quite Jewish, Portnoy returns to New York to be a counsellor in community relations.

The Jew in literature is a re-flection, though not necessarily a photograph, of the Jew in life, and cannot be isolated from the social and political context of the times. If it is unashamed to be anti-Semitic as at present, Jews in literature will tend to be more accurately represented than at a time when golf-club anti-Semitism was pervasive far beyond the club-houses. Today a writer can describe a Jew without making his war into beauty spots. It is the Negro, who is now passing through the stage of glamourisation in his literary appearances. In America, the answer of many a liberal beldame to the question, "Would you let your daughter marry a Negro?" is, "Yes — if he looked like Sidney Poitier or had won a Nobel Prize."

The transformation in the Jewish situation in literature comes, I believe, from a more dramatic cause. The taunt of physical cowardice has been invalidated by the Jewish struggles against the Arab armies. They have shown that the desert is their milieu even more than the Stock Exchange. Israel has annihilated the literary stereotype of the Jew.

I should like to see Prof. Fisch's splendid study of the Heaven and Hell of being a Jew a text book in every school. Written with a beautiful lucidity, it is in its own right an ornament of English literature.

Mr. Edelman is the British Labour M.P.

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Librarians for the People of the Book

To The Jerusalem Post Literary Editor Sir, My article on "Librarians for the People of the Book" in the Jerusalem Post International Book Fair Supplement (April 25) has drawn intense response, some of it critical of things written, some of it taking me to task for omissions — some of the latter due to space limitations. I should like here to set the record straight.

• The Ministry of Education and Culture, the Israel Librarians Association, and the Hebrew University's Graduate Library School co-sponsor a Centre for the Guidance of Public Libraries. The centre publishes journals for librarians, translates basic works in library science into Hebrew, disseminates advice to librarians, and aids in the establishment of new public and school libraries.

• The Israel Librarians Association sponsors certification classes and examinations for library technicians. It also organized the Librarian's Day at the Sixth Jerusalem International Book Fair which closed April 30.

• The Hebrew University's Graduate Library School, directed by Dr. Ya'acov Rothschild, which offers an M.A. degree in Library Science, is currently training 100 students.

• The British Council libraries supply texts for English classes on a loan basis and offer advice and information on new teaching methods to English-language instructors.

In stating the need for open stacks and greater development of departmental libraries at the Jewish National and University Library, I did not mean to suggest that this would be the only "proper" thing to do and that the JNUL was ignoring the "correct" path. These problems, and that of a merger between the national and university functions of the JNUL, affect many libraries around the world and are not easily solvable. There are now more than 100,000 volumes on open stacks in the general and specialized reading rooms. A complete switch-over to open stacks — if such a move were contemplated — would take much

more than the 2-3 months I suggested.

One frequent complaint about the JNUL and similar libraries is that the reading rooms do not supply enough copies of a book required for courses. But no library is obligated to have enough copies of a book for every student in a section. The excessive demands on the reading room stem from the fact that Israeli university students rarely buy textbooks, usually because, unless it is printed by the university, the price is prohibitive, especially in the case of foreign books. Yet, no attempt has been made to establish a centre for used academic books at the Hebrew University. There probably is not a single university bookstore in the U.S. which does not have some arrangement for buying books from students and re-selling them cheaply at the beginning of a new term. The managers of the Akademem bookstore at the Olvat Ram campus do not seem to consider this worth the trouble.

None the less, if the JNUL is ever to be more than a storehouse and to offer equitable service to students, there must be a change in emphasis from the present system. The circulation system should be re-organized beyond merely installing a computerized circulation system, which has made the borrowing and return of books only slightly more efficient from the borrower's viewpoint.

Glaring lacunae in the holdings should be filled by bibliographers taking responsibility for completing collections. This should apply especially to non-commercial Israeli works and general Judaica, in which a surprising amount of material is lacking, such as many of the valuable Tel Aviv University departmental publications.

None the less, the JNUL is an impressive library with many good qualities and a highly professional staff. If it succeeds in guarding against over-bureaucratization, it will truly serve the public for which it was established.

CURTIS ANSON,
Librarian, Hebrew Union
College, Jerusalem.

HOOKED ON SF

LONDON (FWP). — "THE whistle of the turbos rocked the ground. The black car glided to a halt beneath the bridge. Jim Luker started as the car braked. Now it must be thought; cars, patience... Now you see the significance of the Federation's bulletin," Spa-Pa exclaimed. Then stated Kong, the Android Despot: "Let there today be war within that galaxy."

By NABEEM KHAN That's a science fiction (SF) story, a mind-science fiction story. And you might well think it's pretty bad. But the author will be shedding no tears over your opinion. For the author is not human; he is not even a mechanical human or android. The author of that piece of rubbish is Frank the Robot, and he lives in Cleveland, Ohio.

The Cleveland computer, which employs Frank the Robot and his co-authors — Z.Q. Johnson, Tagon Johnson, Blade Sinatra and others as literary hacks — was recently directly linked to London's American Embassy. There, for two days, a revolving machine elated out stories — one every 30 seconds that took four-fifths of a second each to cross the Atlantic.

The moral of the exercise is that SF writers can sleep easy in their beds. Whatever their own fantasies, machines are not about to take over — not yet.

It must have been a cheering moral at that specific time. The occasion was a two-day seminar, called, "Beyond the Horizon," held under the auspices of the American Embassy. For two days authors

spoke of their work, films were shown and 800 fans weighed in with their opinions.

You might think SF is a minority taste. The popular attitude to it is still very wary. Bug-eyed monsters is what it's all about — apparently: starships interplanetary warfare and blue-coloured aliens. And the number, you might think, who'd like to talk about monsters for two days would be small. But you'd be wrong in your basic assumption. Science fiction outgrew the monsters before the present range of writers were born. Its tentacles (if you'll pardon the term) have spread wide — the films of Duel and Clockwork Orange, said Kingsley Amis, were SF. And books, added Brian Aldiss, like Catch 22 and Saul Bellow's Henderson the King King belonged to a sub-type, the "comic opocypotic science fiction."

With the net of definition cast so wide, it is natural that the audience should be equally wide. They were mostly young and hip. But to a man they were amazingly knowledgeable and totally rapt. What is the attraction of it all nowadays?

Some of the fans say stoutly they read it because it's fun. They are hooked on the exotic nature of it all. Philip Strick, the London University lecturer in Science Fiction, who organized the seminar, has a more serious explanation. "I think a lot of people now," he said, "have a sense of discomfort feeling that they're living in a fantasy world, and science fiction supports (that feeling) and extends it."

Jewish books win awards



ELIE WIESEL

SEVEN authors of books of Jewish interest published during 1972 have been declared winners of this year's Jewish Book Council of America awards. They are:

• Elie Wiesel, author of a book on Hassidism, "Souls on Fire" (Random House), and Dr. Samuel Sandmel, author of "Two Living Traditions: Essays on Religion and the Bible" (Wayne State University Press), who receive the Frank and Esther J. Cohen Awards in the field of Jewish thought.

• The Bernard H. Marks Award for a book of Jewish history, presented for the first time, goes to Dr. Arthur J. Zuckerman, for his "A Jewish Princesdom in Feudal France, 788-900" (Columbia University Press).

• The Leon Jolson Award for a book on the Holocaust goes to Aaron Zeitlin, author of the Yiddish "Vetereidike Lider Fun Hurban Un Lidet Fun Glitsen Gang" (More Poems of the Holocaust and Poems of Faith and Janus Korczak's Last Walk), published by the Bergen-Belsen Memorial Press.

• Robert Kottwitz, author of "Somewhere Else" (Charterhouse), gets the William and Janice Epstein Award in the field of Jewish fiction.

• Mrs. Johanna Reles gets the Charles and Bertie G. Schwartz Award in the category of Jewish juveniles for "The Upstairs Room" (Thomas Y. Crowell).

• In the field of Yiddish poetry, Mel Sticker, author of "Yidische Landschaft" (Jewish Landscape), published by Y.L. Peretz, gets the Harry and Florence Kovner Memorial Award.

Each of the awards carries with it a \$500 prize and a citation. The Jewish Book Council is one of the activities of the National Jewish Welfare Board in the U.S.

Jerusalem Post Reporter A Hebrew Book Council is to be set up to help Israeli publishers achieve wider circulation of their books.

It will be set up on the recommendation of a committee appointed by the Education and Culture Ministry. The committee, headed by Mr. Tashchar Haimovici, General Manager of the American Israel Paper Mills, includes representatives of the Education and Commerce Ministries, the Broadcasting Authority, and members of the Book Publishers and Hebrew Writers Associations.

Another of the committee's recommendations accepted by the Education and Culture Ministry calls for a public-relations campaign to "turn Israeli back from a people of the newspaper into the People of the Book."

The Ministry is to increase public library budgets and also establish more libraries in elementary and secondary schools. These school libraries will also be helped to organize local book fairs at which pupils will be able to buy books at reduced prices.

Deals with the Devil

HAAVARA: Transfer nach Palästina und Einwanderung deutscher Juden 1933-1938 ("Transfer" and Immigration of German Jews to Palestine 1933-1938) by Werner Felchenfeld, Dolf Michaels and Ludwig Pinner. Introduction by Siegfried Moses. Tübingen, I.C.B. Mohr (Paul Siebeck), 112 pp.

Reviewed by Kurt Grunwald

THERE is not a single publication dealing systematically with the subject of the economic survival of the Jews in Nazi Germany and in the occupied territories till 1945—the end of World War II. How did the many members of the German Jewish community sustain themselves, baref as they were of their sources of livelihood? How did the Jews sustain themselves in the ghettos of the occupied countries? How was their emigration financed, when they could still emigrate? How did those who lived in the forests and participated in underground movements do so. The lack of documentary material will make the writing of such a history a difficult task.

Thus, a welcome start has been made in the effort to correct, at least partially, this omission. The Leo Baeck Institute's forthcoming history, by S. Adler-Rudel of the Reichsvertretung — the Central Organization of German Jewry from 1933 till 1939—promises to be an important source for future detailed research into, for example, the area of mutual-aid activities of the Jewish communities in distress. A particularly interesting chapter of that period was that of aiding emigration. In the work under review, we are presented with the fascinating story of "Haavara" — the transfer of capital to Eretz Yisrael, which enabled about 50,000 German Jews to enter this country as "capitalists" (i.e. those possessing at least £1,000) within the immigration restrictions prevailing at the time in Mandatory Palestine. This latest publication of the Leo Baeck Institute has the particular advantage of having been written by people who were actively involved in the operation of the Haavara organization: Dr. Felchenfeld as General Manager, Dr. Michaels as its banker, and Dr. Pinner as a member of its Board.

Haavara Ltd. was a financial and commercial institution in the form of a trust company, first attached to the Anglo-Palestine Bank (now Bank Leumi) and later to the Jewish Agency. It was created

August, 1933 by an agreement between the Zionist Organization, the German Economic Mission, where non-Nazi officials were to persuade the highest authorities of the benefits of the arrangement for German exports, then through a worldwide Jewish network, in addition promoting the desired departure of Jews from Germany. Prospective emigrants paid the value of the required £1,000 to Haavara, which Eretz Yisrael acquired for purchases in Germany with the Sterling thus obtained. Prospective immigrant now received the immigration certificate from Mandatory authorities.

Dr. Michaels tells us much of the economic and political ground of the negotiations which led to the formation of Haavara. Felchenfeld tells of its operation and the problems it faced and Pinner appraises its effects, only on aliya but also on the country's economic and general development.

Model of conciseness To do all this in just over 100 pages with ample documents and without omitting anything essential is a feat of writing worthy of emulation. The book is greatly enhanced by the introduction by the Chairman of the Leo Baeck Institute and Israel's former Comptroller, Dr. Siegfried Moses, was Chairman of the Reichsvertretung in the period covered by the book.

The historian will see in Haavara not just a first successful attempt to save Jewish lives in the days of the Hitler regime. He will be reminded of Haavara's part in his "Jewish State" for the nation of the "Jewish Commonwealth" in which he envisaged very much like those undertaken Haavara almost four decades ago. He will be impressed by the fact that the conception of and building for setting up Haavara came from the Eretz Yisrael Yahuva and the Zionist representatives were accepted as a contracting party with the German authorities.

Furthermore, he will appreciate the decision of the last leadership to enter into negotiations with the Nazi government for an agreement which made possible the saving of 50,000 Jews rather than persist in a wide Jewish boycott of doubtful efficacy — although one may well regret the declaration of the act did not contribute to the ultimate outcome of the Haavara movement.

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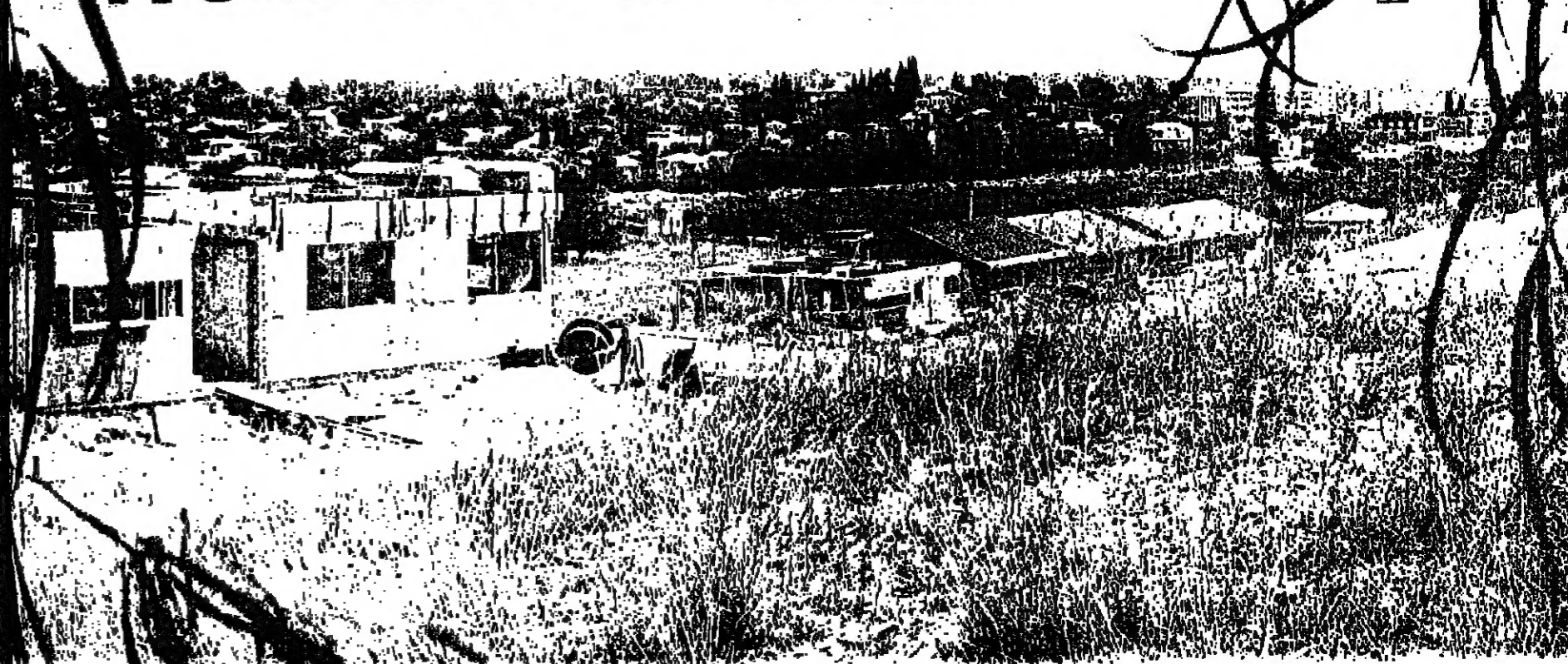
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From Bilu to boom



This is Ness Ziona. With Rehovot and Rishon LeZion, it forms the "southern moshavot." Settled in the 1880s, and growing old gracefully eighty years later, they have recently turned from rural districts into boom towns, dormitories of Tel Aviv.

The chairman of the Ness Ziona Local Council promises that his

township will keep its bucolic style, but already the orange grove in the centre of the picture above is doomed to be turned into a high-rise building project.

Continuing our series on Israel's cities and their mayors, YITZHAK OKED discusses the "booming moshavot."

OKED's Dictionary defines the word nostalgia as "any and sometimes morbid yearning for the past." But this would be an understatement if you tried to define the feeling that the veteran of Rishon LeZion, Ness Ziona and Rehovot feel about their towns.

In 1882 and within a few years, less than 10 years, these towns appeared on the map of the modern Israel. The village known as the Moshavot (the settlements) today you can reach from Tel Aviv in 15 minutes, traffic permitted. But at the turn of the century when Tel Aviv was not a town, these were the southern outposts.

We asked a veteran recently whether he believed in the Moshavot Hadarom (the southern moshavot) — sure they exist! — he pressed him. His face glowed and a grin spread over his wrinkled face as he pointed a finger to his head, "They are still very much there."

Even though the veterans of a moshavot, and though you can still see a number of familiar faces in the Moshavot Hadarom, these towns have turned into a thing of the past.

These towns have turned into a thing of the past. These towns have turned into a thing of the past. These towns have turned into a thing of the past.

These towns have turned into a thing of the past. These towns have turned into a thing of the past. These towns have turned into a thing of the past.

low-cost housing to sleep in. For the majority of them, work and recreation is found in Tel Aviv.

Looking at these towns today it is hard to believe that they have a romantic past. They were a very active and fruitful hot-house for the state in the making. If we really wanted to be sentimental, we could tell about the Biluim, the pioneer settlers, the quarrels between them and Baron Rothschild's officials. About how Haliava, our national anthem, was written at the Beit Ha'am in Rishon. Or how the national flag, with its blue and white stripes and Magen David was stitched in a Rishon mud house, all this long before there were any signs of a National Home and independence.

These romantic stories are still told in Rishon LeZion's crowded classrooms. The schools are not the only things that are crowded in these old towns: the buildings look crowded and bunched together. Why are they so, why do they have such queer shapes? The answer lies in the fact

that these towns were originally planned as agricultural towns, each little house having its own patch of land. When the large tract of land. When the large tract of land. When the large tract of land.

Looking at these towns today it is hard to believe that they have a romantic past. They were a very active and fruitful hot-house for the state in the making. If we really wanted to be sentimental, we could tell about the Biluim, the pioneer settlers, the quarrels between them and Baron Rothschild's officials. About how Haliava, our national anthem, was written at the Beit Ha'am in Rishon. Or how the national flag, with its blue and white stripes and Magen David was stitched in a Rishon mud house, all this long before there were any signs of a National Home and independence.

Not enough inspectors

The mayors of Rishon and Rehovot confessed that they do not have enough building inspectors. Their engineering departments were caught off guard by the sudden "onslaught" of contractors in Rishon. It is estimated that over 150 contractors are now building in the city; in Rehovot

there are an estimated 100 at work. The smaller Ness Ziona is only in the first stages of being "discovered"; but it already has more than 10 contractors, building it up.

The contractors who came to Rishon in the first wave about four years ago found a choice very low cost, but a choice plot that could be bought for £1,000 to £1,500 a square metre then fetched as much as £1,400 today. The rise is reflected in the price of apartments. A three-room apartment that would have cost £140,000 in Rehovot three years ago costs between £185,000 and £1,050,000 today, depending on the neighbourhood.

At first, it was farms that fell victim to the locust swarms of contractors; then they began to devour the orange groves and other agricultural land. (Of Rishon's 44,000 dunams, 13,000 are agricultural; Rehovot has the same amount of agricultural land in a municipal area of just over half the size, and little Ness Ziona has 10,000 dunams of agricultural land in a total of 16,000 dunams.)

All three mayors have stated publicly that no agricultural land in their municipalities will be re-designated for building apart from some small plots that are located in building areas under the master plan.

Nevertheless, people are still buying agricultural land in the hope that there will be a change of policy in the near future. Among those buying up agricultural lands are building investors and contractors large and small, and the result is that the price of land has rocketed. Agricultural land (mainly orange groves) that could be bought at between £115,000 and £120,000 per dunam in the early '60s now costs between £125,000 and £150,000, depending on its proximity to existing building projects.

Why are veteran farmers selling their orchards or vineyards? The high prices cannot be overlooked; but at the same time, profits from an orange grove have dropped, or so the local farmers claim. They say that after taxes and production costs the farmer is left with a profit of £1,100 to £1,800 per dunam, depending on the orchard, the fruit and the weather.

One farmer who sold his grove told me that he had done so because the price was good and the grove was old and to have replanted it would have cost too much. What was he going to do with the money?

"What do you mean going to do? I've already done it. I put part of the money in the bank, and with the rest I have bought myself an orange grove more (Continued overleaf)"

From Bto boom



(Continued from previous page)
than twice the size of the old one.
Where?
"Somewhere else, not in this area, where the groves are still young and fruitful and land is still cheap."

REHOVOT'S Mayor Shmuel Rechtman is very unhappy about the situation.

"The high prices being offered for the groves are just too much of a temptation for many farmers. This is bad for the town: these orange groves are our green belt. It is also bad for the remaining farmers. A grove that is sold to a company or to a group of investors is usually left to run wild, and not taken care of. It becomes a breeding place for diseases, causing serious damage to the other groves."

There is very little that the municipalities can do against this type of land speculation.
"We warn everybody who comes to us for information in very clear language that this land will remain agricultural, that the new owner will pay a high tax when he transfers it and, of course, there are annual taxes to pay. If all this doesn't help, I remind them that if, in the far distant future some other mayor decides to redesignate the land as building land, the Municipality will expropriate 40 per cent of it for community purposes, such as roads, parks, schools, kindergartens."

The promoters who gave the recent building wave in Rishon its first push had a spot advertisement on the radio which went something like this: "Buy a low-price apartment in Rishon. With the money you save, you can completely furnish your

house and buy a car." It looks as if the majority of youngsters who moved into Rishon took this advertisement seriously. In less than two years, the streets of Rishon had become choked with cars.

The mayors of both Rishon and Rehovot have woken up to reality and the buildings now being built all have parking lots. The majority, a parking lot for each apartment. Rishon's Mayor Hanania Glibstein even stopped the building of one large apartment building until the contractor provided sufficient parking space, thus forcing an Israeli builder for the first time to construct an underground parking lot for 30 automobiles.

What the mayors do not seem to realize is that the damage has already been done. The majority of residents are living in areas that have only been built up during the past three years, and they are now forced to search for a parking space two or three blocks away from their homes.

RESIDENTS of Rishon and Rehovot claim that the basic differences between the two mayors is that Rehovot's Shmuel Rechtman seems to have a knack of solving little, everyday problems. An example of thinking small but piling up mountains of thanks, is Operation Playground. He turned tiny plots in all parts of the town (the smallest is no more than 3 metres square) into playgrounds. Even the boulevards have been provided with playpens, seesaws and slides. In certain cases Operation Playground has managed to kill two birds with one stone. Rehovot has quite a number of vacant lots (the number seems to be di-

minishing lately) whose owners live abroad. They were both dangerous and an eyesore. With the cooperation of the owners' lawyers, the municipality reached an agreement to use these empty lots as playgrounds which would be vacated at 72-hours notice. This has earned the mayor the gratitude of many young mothers.

Mayor Rechtman took a gamble when he re-zoned the city schools so as to mix children from affluent homes (such as those of Weizmann Institute scientists) with underprivileged children. The gamble came off.

"The high standards of the select schools did not drop because of this," I was told, "while in the other schools, the standards rose, and it is difficult to recognize them today."

In the 16-man municipal council, Shmuel Rechtman and his four Gahal colleagues have the support of four members of other parties, giving them nine votes against the six of the Alignment opposition. Mayor Rechtman's popularity has not prevented a group of prominent citizens from forming the Public Committee for the Conservation of Rehovot's Natural and Historical Heritage. One of the founders of this group is a Weizmann Institute senior scientist, Dr. Gad Yagil.

"When we realized how quickly and how hideously Rehovot was being developed," he said, "we decided that something must be done. Responsible residents from all walks of life joined together and we formed two working groups. One group deals with conserving the trees that can still be seen in the town and the historical sites. The second group specializes in city development, planning and building."

Several good results

The head of the second group is Gad Elron, an architect and town planner. I asked him what influence, if any, the committee had. He enumerated a number of positive results.

"Even though we are a voluntary organization, the municipality has listened patiently to our demands, and adopted several of them. Today, no tree in Rehovot is chopped down without our committee's written approval. The percentage of building allowed on a plot has been whittled down. The new master plan for the city was given a public hearing before it was approved. More

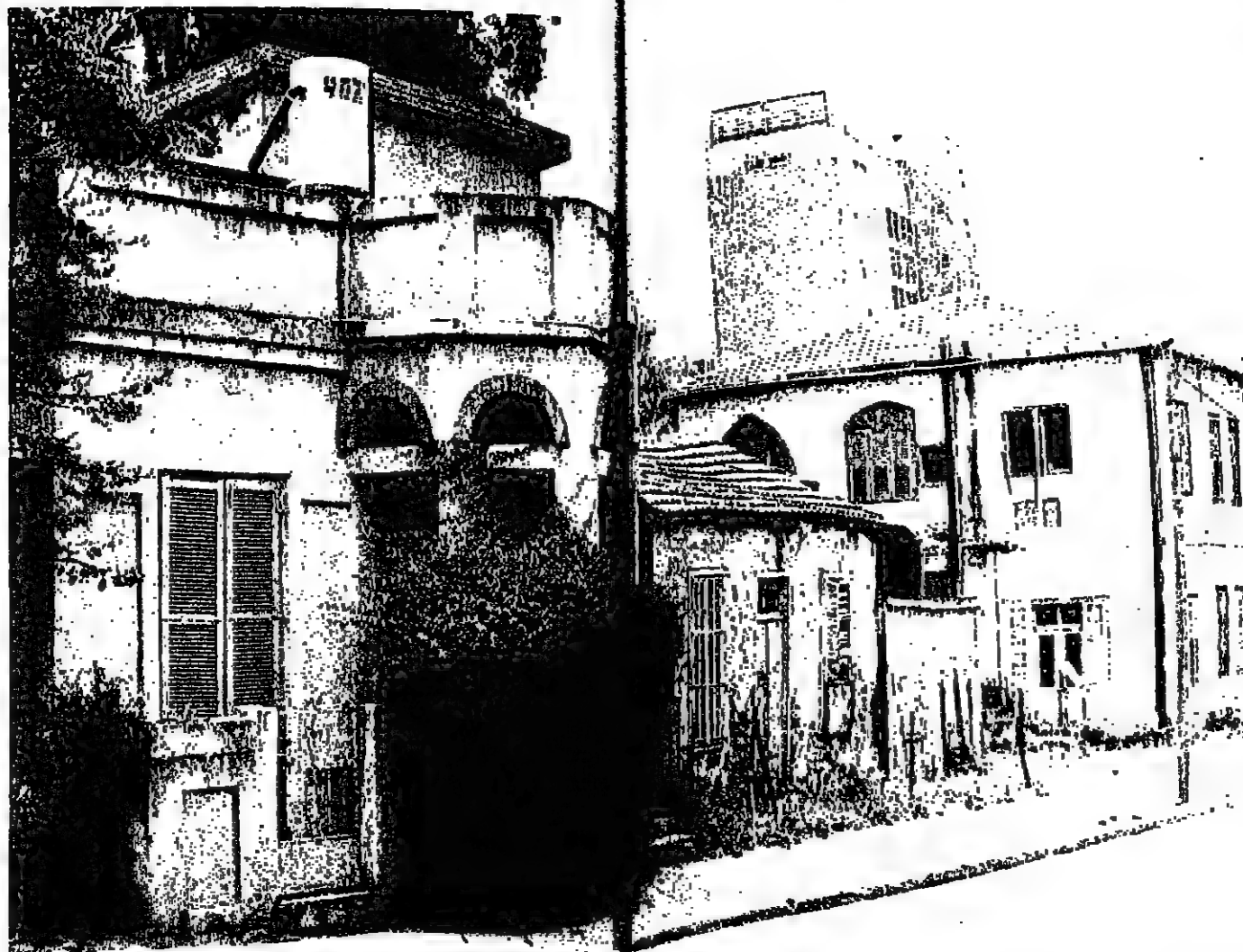
than 200 residents came to the hearing, including high school students. Many problems were aired, and quite a number of our proposals were accepted by the city officials. But I believe that the biggest influence has been our existence. The mayor and municipal officials know us now; they take notice of us and discuss building and planning problems with us."

Respect and suspect

It seems that these citizens subscribe to the old Hebrew maxim, "Respect him, but suspect him." This awareness of the parents seems to have influenced the children too. When Mayor Rechtman had to enlarge a school at the expense of the pupils' vegetable garden. Politician Rechtman forgot to take into consideration the hurt feelings of these fifth graders and their outrage at seeing their vegetable patch ruined by the builders. They sent a strong letter of protest to their mayor (without telling their teacher). Mr. Rechtman came to the school, apologized to the pupils, compensated them for their losses, and gave them a plot of land in another part of the city for their vegetable patch.

RISHON LEZION does not have any public committees of citizens. This does not mean that they are pleased with the situation. A few disgruntled residents appeared on television recently complaining how the city had been uplifted and how the quality of life had gone down.

Above: How they're building today in Rishon. There's still a patch of sky left, otherwise balcony looks onto balcony. This photo was taken from a balcony. Left: A high-rise apartment block that has no windows on its western side because the dwarfed neighbour refused to be overlooked. Centre top: Some of the old houses that gave Rishon its character are about to disappear. Right: Rishon's water tower has been saved from destruction and earmarked as a national monument. It used to have a bell which acted as an alarm in the not infrequent emergencies of early times. The Municipality is now seeking the missing bell.



"That road to the cemetery is part of the ring road that will enable residents to get in and out of the city fast. I don't know when this ring road will be completed — it may take ten years or more — but I am proud that I started it. As regards the ruins in the streets, we are now repaving all the streets in the centre of the town. Some of them, like the one where I live, will take a little longer, because I will not repave a street and have it ripped open again in couple of weeks by the Ministry of Communications or some other authority. We have actually done something revolutionary by Israeli standards. We have an ad hoc committee, which includes representatives of our engineering department, the Ministry of Communications, the Electric Corporation (in certain new building projects the electric cables have gone underground. Goodbye to ugly electricity poles), water and sewage department officials. Each street is discussed in this committee, and gets its priority, and timetables are tagged to each street."

"Today, the streets of Rishon are like patients awaiting their turn for an operation. When the day of the operation arrives, the street is ripped open and stuffed with everything, from electric and telephone cables to sewage and water pipes. Then it is repaved with a thick coating of pavement, not to be ripped opened again (the mayor smiles) 'at least for some time'."

This being an election year, Mayor Glibstein, was quick to point out some of the other things his administration has achieved.

Swings and soccer

"When I came into office, there were 38 kindergartens, of which 15 were unsuitable for children and had to be rebuilt. I have now 85 kindergartens. We have planted 21 dunams of Israel's first 'ecological fighters', waging a campaign against the sewage ponds of the Dan Region, which were built west of the town, does not seem to enjoy the same popularity today. He has failed in the little things out of which neighbour Rechtman has made a political fortune. Glibstein is a graduate of the "think big" school. He is now drawing up plans for Rishon and how it will look at the turn of the century, when its present population of nearly 60,000 will have grown to an estimated quarter of a million."

Planning for 1999

The average resident does not know that the mayor is building and planning for the year 1999. The average resident sees that the street where he lives has not been repaved, but that the long road on the outskirts of town which leads to the cemetery is paved.

Mr. Glibstein is not ruffled by these gripes.

Above: Building contractors' signs invite you to Rishon. Right: A group of native Rishonians at the "parliament" which sits regularly at informally at the Layosh coffee house in the centre of town.

According to his master plan for the town, by 1978 the population will almost have doubled.

"But this will not be at the expense of the unique 'quality of life' we have here. The 10,000 dunams of citrus orchards will remain agricultural land and no one will be allowed to build on it. I get requests daily from industrialists who would like to build factories here, but I have to tell them that we just do not have any industrial land available. The last piece of industrial land, which borders on the Weizmann Institute, is now being developed into a science-based industrial centre. Rehovot tried to annex this tract of land, but has finally given up."

"We are going to double the population in the existing building zone. We have had to re-zone some areas, allowing 8-storey buildings. But we have learned from the mistakes of our neighbouring towns. Our buildings will not be bunched together; there will be enough space between houses for the residents to be able to breathe the pure, clean air, which is something that not every city can brag about in 1978."

Hooligan-free

Mr. Smidt looks like one of the happiest municipal heads in the country. There is no opposition in the local council: there is a wall-to-wall coalition. Crime and hooliganism in the town are negligible. The budget has a small deficit, but Mr. Smidt does not seem to be too worried about that (some local wags claim it is because of his special relationship with Mr. Sapir).

Israel Smidt, who came to the country with a Gordonia group in 1930 and started his career as an agricultural worker, does not have a chauffeur or official car. He walks to his office and if he has to go to Tel Aviv or Jerusalem he travels by Egged. He is now busy preparing the 90th anniversary celebration of this moshav, which will be highlighted by the award of the first freedoms of the town to the Prime Minister, Golda Meir, and the Minister of Finance.

What will the "quality of life" be like in the Moshavot Hadarom when they start celebrating their centenaries? Mr. Smidt is confident that Ness Ziona will still be a nice, clean town worth living in. Rishon's Mayor Glibstein believes that the result of his long-range planning will be viable well before its hundredth birthday in 1982.



Shmuel Rechtman, Mayor of Rehovot



Hanania Glibstein, Mayor of Rishon



Israel Smidt, chairman of the Ness Ziona Local Council



(All photos by Yigael Hoffman of Starphoto)



BY MELITZ FOR MASKIT



Jerry Melitz' styles for Maskit. Above: In Acrilan single jersey, with neatly cuffed and buttoned sleeves in a grey print on a pale café-au-lait background.



Short A-line dress with squared neckline, in Acrilan single jersey fabric. Colour scheme is dark brown on orange.



By Catherine Rosenheimer

A NEW mini-collection of eight dresses — four long and four short — has been designed by Jerry Melitz, for Maskit, and the first models are already on sale. The dresses are very much in the style typical of this designer — lines which are fluid yet controlled, a

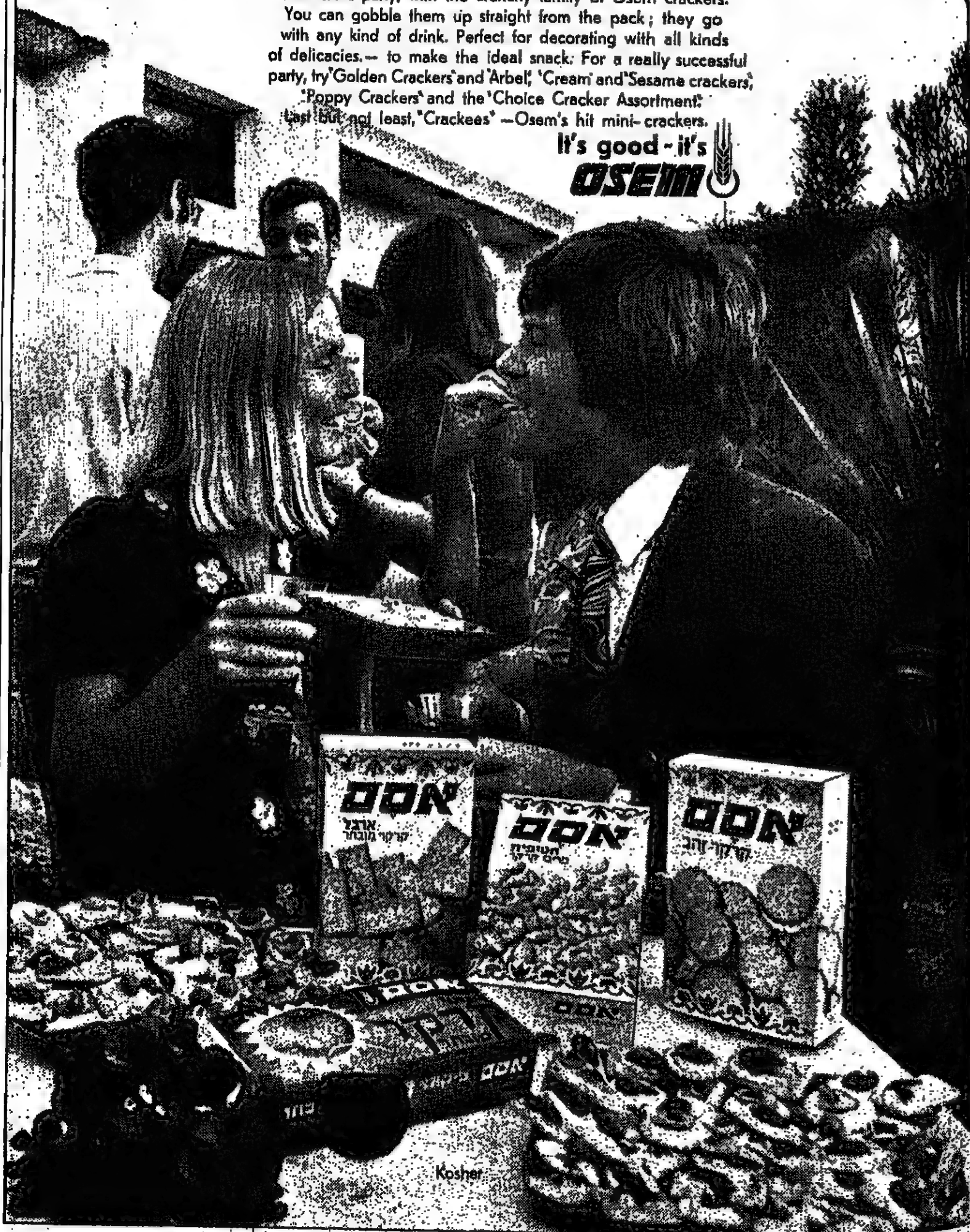
cut which looks deceptively simple with minimal seaming giving theme of all the prints is birds which appear in various forms. Colour combinations are brown on a rusty orange ground, grey on pale beige or topaz on a pale lemon background — all the dresses can be ordered in any of the prints and colour combinations, selling at IL324 for long models, IL190 for the short styles.

This is the first of several collections which Jerry is to contribute to the Maskit collection during the coming months — though the timing of this particular one, as attractive as it is, is somewhat inopportune, since neither the fabrics nor the long-sleeved styles are suitable for the hot summer months to come.

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Kosher

VOLUNTEER GARDENERS

By Hadassah Bat-Haim

the argument irrelevant. Others felt that its ungainly shape would make its conveyance impossible. In the end I carried it to the beach myself without inquiring to which party the heap belonged, and hoping it would not be recognized.

None of the children are able to tell me what is being counted,

by whom, and why. The best they can come up with is that the teachers need a half-term holiday, though not more than the pupils and that some people have to get married.

Unguarded furniture is not all that may be taken for these ri-

tuals. Matches by the gross are needed to start the fires. Apparently Israeli scouts are not taught the trick of rubbing two sticks together to get a spark. I never actually did this myself or spoke to anyone who has done it, but it is a universally accepted technique.

Sacks of potatoes eaten black, half cooked, without apparent de-

triment to youthful digestions, tins of coffee, kilos of sugar, tons of biscuits. Our back door faces the beach and who, remembering David and Nabal, could refuse a handout as long as stores last.

At least the door itself has so far been left intact. Up the road one year the shed was dismantled while the household slept, then left collapsed over the roof of the car. Only boys would do a stupid thing like that, asserts my daughter. Girls would have known it would be too heavy to carry.

My garden

FOUND about this time of the year, groups of children come along if they may tidy the garden, which for the other year and a half months looks like a wilderness, without eliciting as much as a passing glance from them on their way to school. First come, first served, and are generally my daughter's classmates who, at other times, are averted their eyes when we get or record me a frigid little nod as if I were a social climber who they have no wish to encourage. Suddenly they are polite, polite and friendly. One solitary lad, from over the road, who has a bright future as a con-man, explains with great lucidity how advantageous it would be for me if I took away all the garden weeds as exposure to wind and rain will inevitably cause blighting to the detriment of the stockings and the puncturing if nothing worse, of insect rump.

His own mother, he assures me, was inconvenienced and as a consequence replaced all her old fashioned wood by metal. In my case he is ready to dispose of all my old stuff so that I will not experience a similar misadventure. Oddly enough this remarking occurred just before the B'Omer last year, and he showed me the exact shop where gleaming modern fittings are obtainable at reasonable prices still. (I wonder if he gets recognition.)

The best plan, I have found is to move over the area to one specific part so as to get protection from the rest but it is important to make sure first with whom I am on speaking terms and whom we hate like poison. The day I committed the dreadful error of not clearing this before I left with headquarters I almost had to leave the town and send my son to boarding school, as the police, with my contribution, was higher than that of the town team. Only the energetic clearing of the countryside and the furious felling of some of the trees saved us from ever being gloomy and disgrace.

The staking out of claims will vigilantly safeguard me from the encroachments of previous years. It is a small but rather nice chest, being stored after having disappeared between tea and dinner, and a vital piece of furniture, room chair, ready for use, vanished without trace. The chair was left standing! On the other hand a very tatty old lamp, a home for mice and spiders and even more sinister creatures, I dare say, not having the courage to look, stood there seasons peeling and disintegrating, evincing not the least interest from even the most groups.

In vain, I offered it to one of the other but it was totally unacceptable. Some thought it would be waterlogged to burn and would not rise to my challenge. To remember Eliah, our forbear, who had the faith to dispose of his promising material not far from here. They seemed to think

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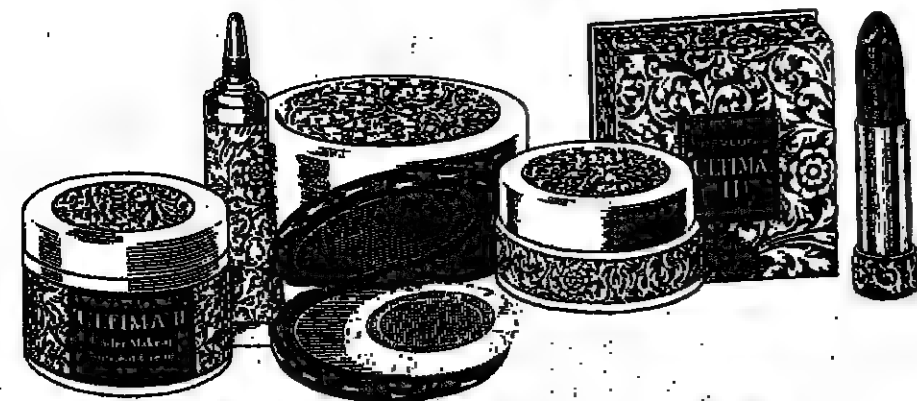
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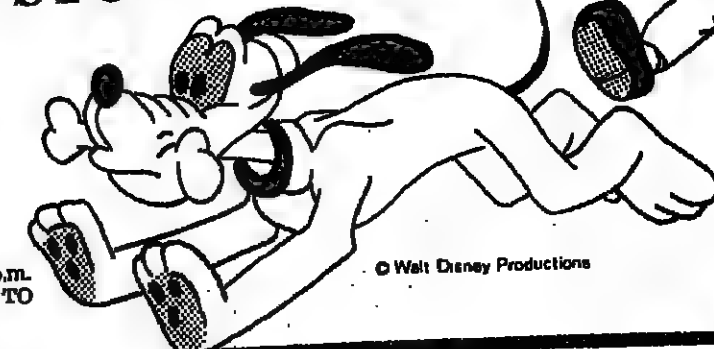


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The bells of Jerusalem



JERUSALEM possesses a treasure unknown to most if not all its citizens. Forty years ago, a generous gift was brought to the city and installed in the tower of the Y.M.C.A. — a set of 35 bells, produced by the famous English firm of bell-founders, Gillett and Johnston, ordered and paid for by Miss Amelie F.G. Jarvis, of Gloucester, Mass. This is the only instrument of its kind in the whole of the Middle East, and, according to Prof. Ephrem Delmotte, of Belgium, it is one of the finest in the world.

Commonly known as a carillon, the instrument consists of bells tuned in chromatic steps and ranging from two to four octaves (ours has three) which are hung in a fixed position in a tower and are activated by means of a clavier, arranged like the manual and pedals of an organ. The player strikes the keys with his hand (not his fist), protecting his little fingers which carry the brunt of the contact, with a leather strap, and the motion is transmitted through springs and wires to the bells above.

Rarely have the bells rung out from the Y.M.C.A. tower, as there have not been many volunteers over the years to try out their mettle on the carillon. And, listening now to Prof. Delmotte, one realizes that its potential has never been properly exploited. In Europe, it takes three years for a professionally trained carillon player to get his certificate. The most important school is the one in Mechlin (Mechelen) in Belgium, where our present guest studied and now teaches. There are still some 200 carillons in action, mostly in West

Europe but also in the U.S., Australia and New Zealand. They are usually hung in Town Hall towers but are sometimes found in churches and cathedrals.

The ancient Chinese probably used carillons, though with smaller bells tapped with a hammer. In Europe, the earliest known is that installed in Dunkirk in 1437. The construction of carillon bells is a specialized art, and only a few families have concentrated on it. In nearly 400 years (between 1552 and 1932) 63 names of individual founders or firms are known with some 350 instruments to their credit, but only five achieved any significant output.

Prof. Delmotte first heard about the almost forgotten bells in the Y.M.C.A. tower when he came to Israel to play a mobile carillon at a "Belgian Week" at the Shalom Stores in Tel Aviv. He was told about them by Mr. Michael of the Tourist Department, and when Mr. Michael was in Europe last year, he got Prof. Delmotte to agree to come on a longer visit to Jerusalem to activate the fine instrument at the "Y."

He has already accepted ten students, who will get preliminary instruction on a practice instrument in the Y.M.C.A. on which potential carillonists can try their first steps before sending waves of sound from the tower into the ether.

Prof. Ephrem Delmotte — Meester-Beisaardier te Oostende, Keulen en Sluis, to give him his Flemish title — is laureate of the Royal International Carillon School at Mechelen and has taught and performed in various European countries for more than 40 years.

Belying his 68 years, he is a temperamental firebrand and thinks, lives and talks carillon. Hearing him play a few examples to stress the validity of his arguments regarding the musical possibilities of his instrument, one is speedily convinced of his virtuosity in mastering the technical problems of the carillon. And he will play anything one asks for from "Jerusalem of Gold" and "My Yiddish Mamme" (he

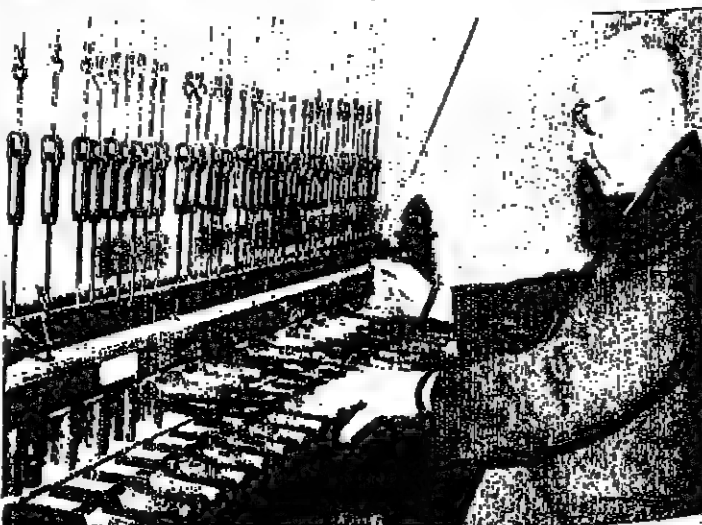
himself is a Catholic), to the best Haydn and Brahms. His repertoire contains rules, classical and romantic, sic, opera and musical comedy, and not that the performer has to get what the performer wants to play. And as his talents are a good mixture of "serious" and "popular" he is also very anxious to receive requests from the public and he promises to play anything requested.

From next week on, his regular schedule (for May) will be a recital on the carillon on Monday and Thursday, 9.30 p.m. (See page 38).

He plans to make recordings of a Jewish-Israeli one for Jewish tourists, and a Christmas one for Christian tourists.

NOT only is the carillon only one in the Middle East but there has also been a revival of interest in it. And who knew anything about it? But despite 40 years of the (open) bell tower, the weather have done hardly any damage. Prof. Delmotte has repaired some springs, and links, brushed off the dust, and the bells have regained their clear sound, a tribute to the quality of the material and the fine workmanship of Gillett and Johnston.

The activation of the "Y.M.C.A. Jerusalem" will add a new chapter to our musical life, and tourists will get used to the sound of all kinds of occasions, for all tastes from the tower which, despite all the rise buildings around, still remains a landmark. Of weather conditions, like wind, rain, temperature and humidity as well as acoustical anomalies will determine how down below, and some spirited music lovers may wander around and try out the best spots for listening to carillon. I will be glad to report results of experiments and to them to the knowledge of music.



Ephrem Delmotte plays the carillon at the Y.M.C.A. tower. Upper picture shows the hand, not fist. Upper picture shows the result. Title picture shows the bells motif on a capital in the "Y" tower above Jerusalem. (Photos by Yehiel)

A gloomy tale

MOVEMENT AND FAILURE
by Eli Farber, costumes
by E.H. Brenner, at the Haifa
Theatre. Directed by Oded
Kotler. Set by E.H. Farber, costumes
by E.H. Brenner, lighting by Yehiel

Does not demand too much of a stage adaptation of so novel as J.H. Brenner's "Movement and Failure," one of the most important modern Hebrew literature. The play is a psychological study of a man who is a Zionist ideologist, a pioneer and martyr, he was a boundless pessimist. His writings would be the paradox of a man who is a Zionist ideologist, a pioneer and martyr, he was a boundless pessimist. His writings would be the paradox of a man who is a Zionist ideologist, a pioneer and martyr, he was a boundless pessimist.

Brenner was the dark of the Zionist movement. He was a Zionist ideologist, a pioneer and martyr, he was a boundless pessimist. His writings would be the paradox of a man who is a Zionist ideologist, a pioneer and martyr, he was a boundless pessimist.

The picture is one of unrelieved blackness, of hunger and disease and sudden death, of hopes shattered as they collide with reality, of lives devoid of love and beauty, even of illusions. What a contrast to the Zionist legend enveloping that period, and what a picture to those who survived it all physically and spiritually!

Oded Kotler has directed the play with a sure and skilful hand and, despite the diffuseness of the script, the many little scenes which break up the continuity, succeeded in giving the show unity and a sustained mood. The acting is, on the whole, competent and effective, but is not able to disguise the essential weakness of the script, which is the shallowness of the characters.

This applies first and foremost to the character of the hero, Yehzekel, of whom we know very little, although he is on the stage almost throughout the play. Played by Gedalia Besser with a monotonous apathy, he remains a shadowy figure. In contrast to him, Nathan Malster's Yosef Hefetz is a full-blooded man, whose futile enthusiasm for learning is real and affecting. His brother, Haim, in the interpretation of Shmuel Wolf, remains a mere cipher, whose motivations are cloudy. So does Shneurson, the student and litterateur. In the interpretation of Yossi Yablonska, Gitta Munte playing the younger sister projects an attractive and appealing personality, while Leora Rivlin, as her sister, gives a performance that only falls short of a tour de force. With her Russian-accented high-pitched voice, under the surface of which constantly lurks a hysterical scream, she manages to convey the frustrations of her miserable life, but towards the end, with the shadow of death in the background, that voice and the manner of speaking become an irritation.

I was impressed by Eli Farber's complicated but logically designed set, consisting of a beehive of rooms, and by Ruth Dar's costumes, which truly and effectively reflect the era and the characters.

theatre
by mendel kohansky



Gedalia Besser, Nathan Malster and Shmuel Wolf do their best with shallow characters in "Bereavement and Failure."

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ALL WEEK IN JERUSALEM
— Israel Museum: —
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.
Museum 10 a.m.-10 p.m. Rockefeller Museum 10 a.m.-6 p.m. Fri., Sat., 10 a.m.-2 p.m.
Exhibitions:
Impressionist and Post-Impressionist paintings from the Museum and Farkas Collection (Goldman Hall).
Jewish Life in Morocco.
Inscriptions Reveal (Rockefeller).
Anna Ticho—recent drawings and watercolours (Cohen Hall).
Special exhibit:
Fernand Leger—composition with figure, 1924. Oil on canvas. Gift of Mr. Max Kaganovitch, Paris, in memory of his brother, Pinchas Kaganovitch, "der Nistak".

Conducted Tours:
— Hadassah Tours — By appointment only Tel. 3032, Jerusalem.
Tour of Hadassah Project in Jerusalem, 8.30 a.m. Sirauss Health Center, 21 Rehov Sirauss, 11.30 a.m. or 2.00 p.m. towards Hadassah Hospital and Hadassah Medical Center. Includes Chagall windows exclusive audio-visual presentation "The Hadassah Story" 8.30 a.m., 11 a.m., 12.15 p.m. and 3 p.m. in Kennedy Building. No charge. Buses No. 19 and 27.
— Kiryat Noar —
Bayit Yofan, Daily Tours (except Shabbat), Tel. 8312.
— Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Great Ramat Campus and at 11.30 a.m. from the Truman Research Institute at the Mount Scopus Campus.
— Visitors and visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10.4. Bus No. 9, Kiryat Moshe, Tel. 82223.

New Israel Films:
— Latest Israel films screened weekdays at 12 noon at Kerem Hayasod Hall, Jewish Agency Building, Jerusalem. Admission free.
— Jerusalem Biblical Zoo, Schmelzer Wood Romana, Tel. 22429, 7.30 a.m.-8.30 p.m. Shows in English, Hebrew, Russian and Light Show in Jerusalem. Diagrams — Yehuda and Arnon Adar. Music — Natan Sherk. Every evening except Friday, 8.30 p.m. in Hebrew: 8.45 p.m. in English. Additional show at 10 p.m. — Mon., Tues., Wed., Sat. in English, Sun., Thurs. in French. Tickets: Jerusalem agencies and Citadel box office (evenings). Please come warmly dressed.

TEL AVIV
Tel Aviv Museum, Sdot Shaul Hamalech, Exhibitions: Toulouse-Lautrec, lithographs (Zack Hall). Israeli Paintings and Sculpture (Meyerhoff Hall). From Impressionism to Abstract Art (Jaglom Hall and Hall No. 3). Kinetic Art (Zack Hall). Hours: Sun., Mon., Wed., Thurs., 10 a.m.-4 p.m.; 4-7 p.m. Tues.; 10 a.m.-1 p.m. 4-10 p.m. Fri.; 10 a.m.-2 p.m. Sat.; 6-11 p.m. Friday. Submarine Pavilion, 8 Rehov Tarat. Contemporary Japanese Prints (Graphic Hall).
Museum Ha'aretz, Ramat Aviv, (4) Glass Museum; (5) Kadman Numismatic Museum; (6) Ceramics Museum; (7) Museum of Ethnography and Folklore; (8) Museum of Science and Technology; (9) Tel Qasile Excavations; (10) Alpha-Bet Museum; Wed., 10 a.m.-5 p.m.; Sun., Mon., Tues., Thurs., 10 a.m.-5 p.m.; Fri., 10 a.m.-4 p.m.; 20 Rehov Beit Shimon; (11) Museum for the History of Tel Aviv; Sun. to Thurs., 9 a.m.-5 p.m. Fri., Sat., 9 a.m.-1 p.m. Sat., closed. 20 Rehov Beit Shimon; (12) Museum of Antiquities of Tel Aviv-Yaffo; Sun., Mon., Tues., 10 a.m.-5 p.m.; Fri., 10 a.m.-4 p.m.

Conducted Tours:
— Tel Aviv University
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University 10.30 a.m. Public Relations Dept. 25, Transportation by public buses 25, 26, 78, 80. Free transportation on Mondays and Wednesdays from hotels: 8.30 a.m.—Tadmor, Shapira, Accadia, Valdorf, 10 a.m.—Sheraton, Hilton, Ramat Aviv, Samuel, Astor, Dan, Park, Deborah, Adiv, Ami Shalom, Bzazi. For further details Tel. 61511. Public Relations Dept.
Bar-Ilan University: Daily, for free transportation please call public relations, Tel. 75749.
— Mirabel Women's Organization of America and Canada, 1518 Rehov Dov Hoz, Tel Aviv, call 22047, 24202; Jerusalem, 22046, 621008; Haifa, 64528; Beer-sheva, 3171.
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National Religious Women's Organization: Mirabel and Hapoel Hamizrachi Women in Israel, 168 Rehov Ben-Gurion, Tel Aviv; call Tel. 63-440316, 63-78992. Jerusalem — Tel. 02-8060, 02-3852. Mondays/Wednesdays guided tours through Nave Sara Herzog Complex, Bnei Brak.
Moetzes Nopones — Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Histraduti Bldg., 93 Rehov Arlozorov, Tel. 20311; Jerusalem, Beit Eliaheva, Rehov Elazar Hamudai, Katamon, Tel. 31616; Haifa Community Centre, 14 Rehov Zahal, Kiryat Shalom, Tel. 62264. Phone for reservations.
Women's League for Israel, 37 King George, Tel Aviv, Conducted tours of 20103; Jerusalem — 36040; Haifa — 62177; Netanya — 23684.
Wiso Club, 116 Rehov Hayarkon, Tel. 23322, 8 a.m.-2 p.m.; 2 Rehov Hayarkon, Tel. 22760, 8 a.m.-2 p.m.; Hadassah Club, 50 Rehov Hayarkon, Tel. 66633.

HAIFA
Hadassah Club, Youth Alfia office, 205 Rehov Hamagshim, Tel. 4261, 41876. Goldman Art Gallery, 83 Sd. Haanah, Haifa. Home to Heaven Rubin — Israeli prize 1973. Lithographs and drawings in "The Prophets" and paintings. Open 10 a.m.-4 p.m.; 4-7 p.m.; 8-10 p.m. Sat., 11 a.m.-1 p.m.; 6-8.30 p.m. Exhibition of Chaim Nahor paintings; until May 31.
— SATURDAY
Organ Music by Philip Regev every Saturday at 11.30 p.m. Y.M.C.A. Auditorium. Public welcome.
Meave Malka, 330 p.m. at Hechal Shilo no. 88 Rehov King George.

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ORT Tel Aviv, Tel. 78229/2; ORT Jerusalem, Tel. 233675; ORT Haifa, Tel. 84077; ORT Netanya, Tel. 20223.
National Religious Women's Organization: Mirabel and Hapoel Hamizrachi Women in Israel, 168 Rehov Ben-Gurion, Tel Aviv; call Tel. 63-440316, 63-78992. Jerusalem — Tel. 02-8060, 02-3852. Mondays/Wednesdays guided tours through Nave Sara Herzog Complex, Bnei Brak.
Moetzes Nopones — Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Histraduti Bldg., 93 Rehov Arlozorov, Tel. 20311; Jerusalem, Beit Eliaheva, Rehov Elazar Hamudai, Katamon, Tel. 31616; Haifa Community Centre, 14 Rehov Zahal, Kiryat Shalom, Tel. 62264. Phone for reservations.
Women's League for Israel, 37 King George, Tel Aviv, Conducted tours of 20103; Jerusalem — 36040; Haifa — 62177; Netanya — 23684.
Wiso Club, 116 Rehov Hayarkon, Tel. 23322, 8 a.m.-2 p.m.; 2 Rehov Hayarkon, Tel. 22760, 8 a.m.-2 p.m.; Hadassah Club, 50 Rehov Hayarkon, Tel. 66633.

HAIFA
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SPRING EXHIBITION

AT MUSEUM HAARETZ, TEL AVIV
RAMAT AVIV

Glass Museum
European glass, from the Renaissance to the 19th century.

Ceramics Museum
Ornaments, Form and Colour in Pottery — Amnon Israel.

Kadman Numismatic Museum
Jewish Mint-Masters in Mediaeval Europe

Visiting Hours
Sun., Mon., Tues., Thurs. 10 a.m. — 5 p.m.
Wed. 10 a.m. — 8 p.m.
Fri. 10 a.m. — 1 p.m.
Sat. and Holidays 10 a.m. — 2 p.m.

This week at the Tel Aviv Museum

EXHIBITIONS
THE NEW BUILDING — 27-29 Sd. Shaul Hamalech, Tel Aviv (Tel. 37230)
TOULOUSE-LAUTREC — Lithographs (Zacks Hall)
Tues., May 15, 7 p.m.-8 p.m.
GALLERY TALK (in Hebrew)
Tues., May 15, 7 p.m.-8 p.m.
CONTEMPORARY JAPANESE PRINTS (Graphics Hall)
THE HELENA RUBINSTEIN PAVILION, 6 Rehov Tarat, Tel Aviv (Tel. 247198)
LEA NIKEL Paintings — 1963-1973
Mon., May 14, 6.30 p.m.
GALLERY TALK at the Exhibition (in Hebrew)
Open: Sun.-Thurs.: 10 a.m.-1 p.m.; 4-7 p.m.; Friday: 10 a.m.-1 p.m.

LECTURES
(Mally Kaufmann Hall)
Tues., May 15, 8.30 p.m.
GRIGOR SEGAL (in English) and RENANSE KADISHAN (in Hebrew)
Will speak on their approach to Art
Organized by the Tel Aviv Museum and the Tel Aviv Foundation for Literature and Art
HOW TO LINKEN TO MUSIC (10)
Prof. Esther Gerson-Kivi (Director, Tel Aviv Conservatory)
Lecture in a series organized in cooperation with the Israel Philharmonic Orchestra Association and the Tel Aviv Municipality

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